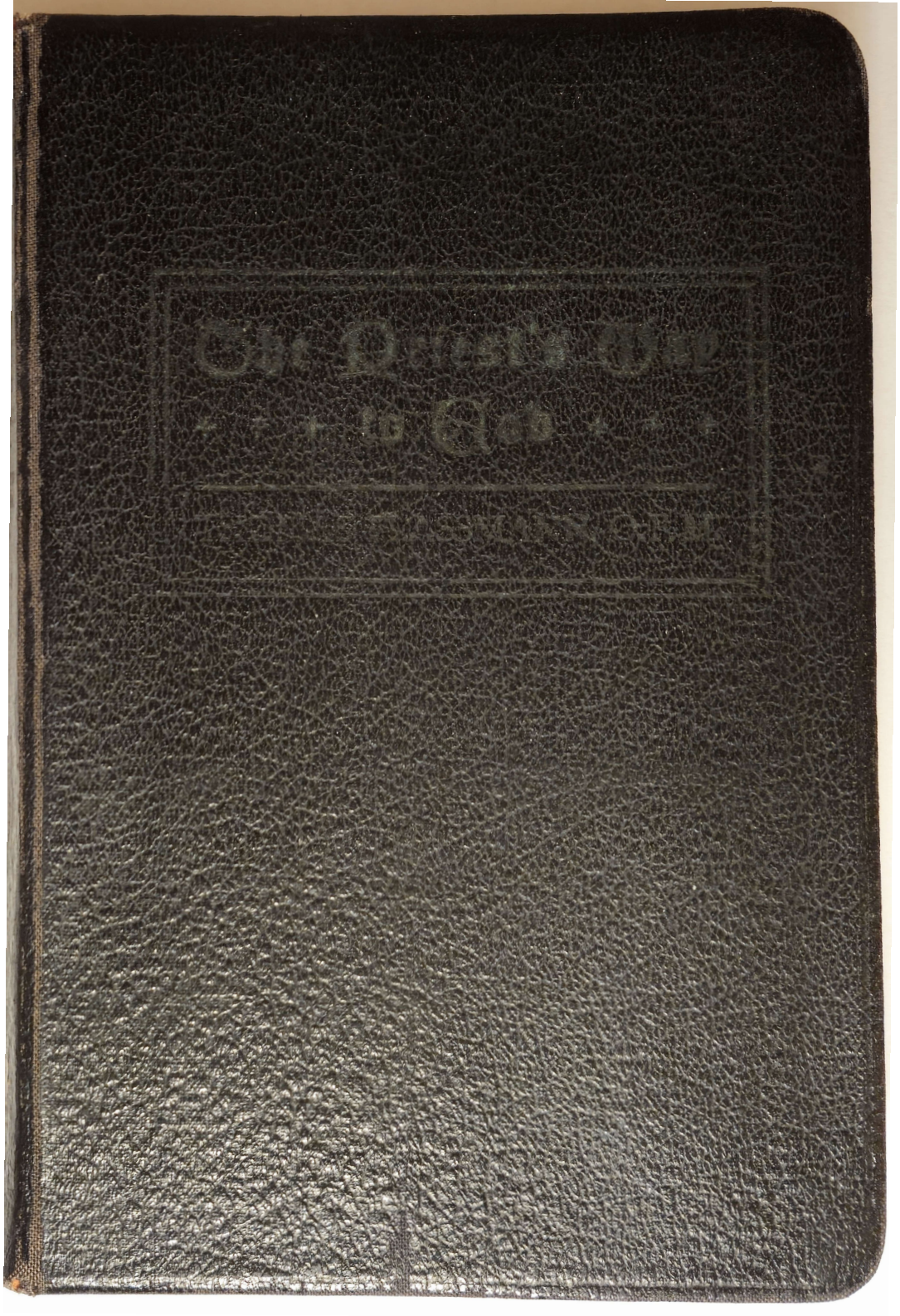



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The Priest's Way to God

By Thomas Plassmann, O.F.M.

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DEDICATION

On the campus of St. Bonaventure's Seminary, underneath the statue of the Blessed Mother, there may be seen the old seminary doorstep of 1859 with the inscription: "Where sacred feet have trod." To these saintly pioneers and to those who have followed them these many years, as well as to all those who will follow in their footsteps in years to come, this little volume is lovingly dedicated.

✝

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Foreword

Leviticae benedictionis ordine clarescant.

BECAUSE the atmosphere today is filled with the din of the rocking and quaking foundations of every human structure — religious and scientific, industrial and social — there is a tendency everywhere to search for origins, for beginnings, for fundamental causes and principles. In this, perhaps, the present volume reflects the temper of the age.

In the course of preparing seminarians for their sublime goal, for the "dies quam fecit Dominus," the writer was accustomed to follow the text of the rite of Ordination, as set forth in our Pontifical; and gradually he gained the conviction that among all our spiritual, ascetical and mystical writings there was none to equal this venerable text in loftiness of standards, orderliness of presentation and practicality of direction. Convinced that the pages of the

Pontifical voiced the mind of Mother Church, "sicut erat in principio, et nunc, et semper," he felt that the holy Priesthood could best be re-established in Christ (Eph. I:10) by faithfully rehearsing and explaining to our future ministers of the altar the time-tested teachings of this sacred volume.

And this conviction was mingled with the regret that whenever, on ordination morning, he beheld the Levites kneeling in the sanctuary, anxious, excited, overcome with the solemnity of the hour, the golden words of the Pontifical failed to reach the bottom of their hearts, the while graces ineffable flooded their souls and the finger of God imprinted thereon an indelible mark. And so this modest little book was compiled, that the aspirant might assimilate beforehand at his leisure the lessons of the most glorious hour in his life; and that, when this hour had passed, the ordained priest might reflect upon them in calmer moments and make them his norm in life.

The Pontifical, or "Bishop's Book," aims to give matter rather than form. With care and precision the venerable Latin text moves along, as if carrying a precious burden — which burden is, indeed, the Master's sacrosanct commission, set to word and sym-

bol, of the eternal Priesthood. The text comes from a great distance and has a long way to go; but the force and the fire of its sentences bespeak perpetual youth and the determination to press forward to the end of time. Put together mosaiclike from the inspired words of Holy Writ and the deftly phrased sayings of the early pontiffs and bishops — a happy blending of bright Eastern colors and sober Western philosophy — this remarkable document portrays, with apostolic freedom and with Roman precision, a complete picture of the holy Priesthood of the Church. Cicero might have frowned upon some of the words or constructions — but the substance would have turned his criticism into admiration and reverence. The sublimity of the teaching infuses new life, power and beauty into the raw and rugged words of post-classical Latinity. Why do we hesitate to use the Pontifical as a text in the Latin courses of our curricula?

Christ our Highpriest founded the Church; erected at its center the Altar of Sacrifice; and instituted the Priesthood to serve it forever. His words, "Hoc facite in meam commemorationem" (Luke XXII: 19), were accepted by the Church not merely as a command but as a precious bequest, a task of love

and joy. "Habemus altare" (Hebr. XIII:10) was the proud boast of the infant Church, as it is ours; and from the very first Mother Church bestowed her most loving care upon the training of her priests and of the inferior ministers who were given charge, as need and opportunity prompted, of the various sacred functions and duties in God's temple.

Order and decorum first and last and in every place; order and decorum above all in the soul of the minister! It could not be otherwise. It was the Highpriest's peremptory and solemn command. There must be sanctity, or all is lies and hypocrisy. And His voice, vibrating with love and power, rang from the Cenacle to every Sanctuary. St. Paul's "Probet autem seipsum homo" (I Cor. XI:28) was only their echo. Indeed, of all the words that have come from on high, no others have such universal appeal to human hearts as those of Isaias: "Mundamini qui fertis vasa Domini" (LII:11).

"How unsearchable His ways!" exclaims St. Paul (Rom. XI:33). And yet, as we view these same ways of the Lord, we discern the unmistakable traces of His finger. We discover that in the work of sanctification, in the bringing of the soul nearer to its Maker, the Holy Spirit follows certain parallel lines

of operation. Such parallels are discernible in the rite of Ordination, in the science of the spiritual life, and in the life of the Highpriest, the Teacher and Exemplar of holiness. Advancing her candidates for the priesthood from order to order, from the menial functions in the sacristy to the highest place before the altar, Mother Church leads them on, in the words of the Pontifical, "from virtue to virtue" until, as St. Paul says, "Christ be formed" in them (Gal. IV:19). Asceticism, or the spiritual life, follows the identical course. In a comparison of the prayers, admonitions and ceremonies of the Pontifical with the progressive lessons and axioms of the spiritual masters, a remarkable and beautiful similarity will be readily seen. Thus, Tonsure sets forth the preparation, or the dispositions and means to holiness. The first three Minor Orders coincide with the "Via Purgativa" of the masters; Acolyteship and Subdeaconship rise to the "Via Illuminativa"; while Deaconship and Priesthood speak the language of the "Via Unitiva." Details may differ, and allusions rather than explicit references may sometimes serve to carry the trend of thought. But the substance is there. "It is the spirit that quickeneth" (John VI:64).

"Ubi sum ego, illic et minister meus erit" (John

XII:26). The Highpriest cannot remain away. A book for priests is incomplete without Him. As that noble priest, St. Bernard, says: "Si scribas, non sapit mihi, nisi legero ibi Jesum." All the Master's words and deeds are fitting everywhere, at any time. But after all He lived His life with the thought of His priests, His chosen friends, uppermost in His mind. To them His earthly pilgrimage was to serve as a guiding star "from the morning watch even to the night" (Ps. CXXIX:6). And so His childhood days hold out many beautiful lessons for the youth who from his home, school or college looks forward to the priestly career, laying the foundations of priestly sanctity, as the rite of Tonsure so well sets forth. Again, the appearance of the Precursor, and the first acts in the public life of Jesus bear out the lessons of the Purgative Way, as well as of the first three Minor Orders. This period coincides with the candidate's first years in the Major Seminary, where he is initiated into the spiritual life. The public life of Jesus, however, parallels the Illuminative Way. It is the period of Acolyteship and Subdeaconship, which are designed to confirm the candidate in sanctity. Finally, the Master's last days on earth, so replete with suffering and glory, usher in the Unitive Way.

Here the deacon and priest should find what they have sought — perfect union with the Master, to last for all eternity.

Along these three simple parallels this little book has been written. It is not a textbook on the spiritual life. It only gathers up crumbs as we move along. Priestly holiness is its aim: The Highpriest of the Scriptures is the Source and Pattern; Christian perfection, as set forth by His lips and propounded by the Holy Spirit through inspired or saintly men of the Church, is the way; the Pontifical, written by the hand of Mother Church, is the staff on the journey. May the simple and plainspoken words of this venerable and holy book sink deep into the heart of every priest of God!

FR. THOMAS PLASSMANN, O. F. M.

St. Bonaventure, New York.
Feast of SS. Philip and James,
May 1, 1937.

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The Preparation



Haec est generatio quaerentium Dominum.

CLERICAL TONSURE

TONSURE is not an Order, but the disposition for Orders. It is a sacred rite by which a layman is received into the clerical state. The cleric renounces the world and dedicates himself to the service of God and Holy Church. He chooses the Lord as the portion of his inheritance, and prepares himself for the various duties and functions of the Minor and Major Orders which he hopes to receive when his superiors judge him fit and worthy, physically, morally, spiritually.

The burden of all the ceremonies, prayers and instructions of the Pontifical under the rubric *De clerico faciendo* rests on the spiritual reform of the candidate. The *Prima clericalis tonsura* is the first step in the spiritual life, in the way to holiness. That is the gist of it all.

The present legislation of the Church ordains that Tonsure be conferred at the beginning of theological studies. The spirit of the Pontifical, however, reaches back to the earliest blossoming of the flower of holy vocation in the heart of the youth. Mother Church, wise and experienced teacher that she is, would not have it otherwise. As the Wise Man says: "Let thy heart be in that which is good in the days of thy youth" (Eccles. XI:9).

And the words of the Pontifical will not fall on barren ground. A joyous welcome awaits them in the hallowed atmosphere of the Catholic home, the Catholic school, the Catholic college, most of all the Minor Seminary. Within these sacred precincts vocations to the Priesthood are born. In this atmosphere of devotion and faith the great Highpriest stands in "the ring of His brethren: and as the cedar planted in Mount Libanus" (Ecclus. L:13). To say that the Priesthood is not holy would be desecration. Would to God that the frost of the world never blighted this beautiful faith, and that the raucous voice of Judas never shattered these holy convictions!

This is the time when the young aspirant must learn to dispose himself for sanctuary and for sanctity alike; when he must acquaint himself with the means of holiness. These means are not different from the common means of Christian perfection, for

every Christian must strive after sanctity. The future priest is a child of his environment, of the rank and file of his kin. And these common means contain the seed of future sanctity.

The essence of all perfection is the love of God. This is the dominant note throughout the entire ceremony of Tonsure. Brief as it is, in all the warnings, exhortations and instructions there is the steady undercurrent that the love of God is the goal of it all. It is well for the youth to realize this, for it may save him much fruitless labor. Not that he should lightly pass over the common routine imposed by parents, superiors or the Church; this he must embrace sedulously. But he must do it out of love, for love never comes without sacrifice. Speaking of the saints, Thomas à Kempis says truly: "Tota vita crux fuit et martyrium" (Book I, chapter 12).

This is the candidate's Nazareth. No sound was heard from that little town seated on the brow of the hill in Galilee where the Highpriest spent His youth. Why was He so silent — why did He not speak a few words on what was closest to His heart: sacerdotal vocation? It would have saved the Church and her shepherds much anxiety, much legislation, the writing of an endless array of books on this delicate and all-important subject. We may guess the answer: "You have Moses and the Prophets" — you

have the Holy Ghost to teach you all things, and the Church to direct you. Prayer, humility, obedience are learned not by dictation but by practice. Once only was the silence broken, and the few words of St. Luke tell us all that we need to know. "I must be about My Father's business"; thus the Child of twelve answered Mary and Joseph when they found Him "in the temple, sitting in the midst of the doctors, hearing them, and asking them questions" (Luke II: 46).

Even so the youthful aspirant will sit at the feet of experienced masters, will learn from them the fundamental principles of the spiritual life, and under their guidance will seek and find in the sacraments and the prayers of the Church "the glory and wealth" (Ps. CXI:3) stored up in the House of God, until the day when he kneels at the altar to be enrolled among the Levites of the Lord.



CLERICAL TONSURE

Et quilibet dicit, Adsum.

THE CALL TO HOLINESS

IT IS a solemn and sacred moment when, at the mandate of the Supreme Shepherd of the Diocese, the candidate for the holy Priesthood hears his name called out for the first time in the temple of God. He steps forward and answers *"Adsum."* There is courage in his heart and conviction on his lips. This moment marks the happy fulfilment of many years of anxious waiting and fervent prayer. It is the first definite, official indication that the ardent wish of his youth is likely to be realized; that he "is called by God, as Aaron was" (Hebr. V:4). Apparently a point of order and routine, this rubric brings out two important truths: first, that the rulers of the Church alone have the authority to pass on priestly vocations; and second, that the candidate accepts this call of his own choice.

Vocation to the Priesthood is God's free gift. No one can claim it as his right. Natural ability and spiritual endowments may insure one's eligibility, but not one's election.

But does not the Holy Ghost, Who abides in the Church forever (John XIV:16), awaken in us the desire for the holy Priesthood? It is true that the Third Person of the Trinity, the Author of every holy desire and of every grace, instils into the youthful heart this love and inclination; but He has also placed "bishops to rule the Church of God" (Acts XX:28). This Church is a Church of order; and to the rulers of this Church the great Highpriest said: "He that heareth you heareth Me" (Luke X:16). Therefore our desire must be tested by the rulers of the Church — the call must come from them: "for God is not the God of dissension, but of peace" (I Cor. XIV:33).

After the analogy of the scholastic distinction of "materia et forma," priestly vocation may be reduced to matter and form. Matter is the fitness or as Church Law says, "idoneitas," of the candidate; form is the authority of the ecclesiastical superiors who duly pass judgment on this fitness. This election of the candidate by his bishop is the formal and decisive factor in divine vocation. It is the call of God through His Church.

The *"Adsum"* of the candidate must contain more than his readiness to embrace the holy Priesthood. It must also express his willingness to comply with the standards and duties of this sacred state. This willingness is the best guarantee of the genuineness of his intention. For if he be not urged on by the zeal "for the better gifts" (I Cor XII:31), his Priesthood will prove barren, unprofitable, perhaps fatal.

Priesthood means holiness. That is the true import of the word to the pure mind of the boy who senses in his heart the awakening of a vocation for the altar. That is what it means within the hallowed walls of a Catholic home; what it means to a pious mother, a devout father.

To this *"Adsum"* the boy must ever look forward. It is the goal in his young life; the "meta sudans" of which the pagan poet speaks; the "bravium" of St. Paul (I Cor. IX:24). His heart and mind should be set on one thing: to become a holy priest, or no priest at all. Then, even if he should not attain to this sublime dignity, he will not have run in vain. He will receive the prize for holiness.

When Moses was a youthful shepherd he drove his flock "to the mountain of God," and "out of the midst of a bush" God called his name. He answered: *"Adsum* — Here I am." And the Lord said: "Come not nigh hither, put off the shoes from thy feet: for the place whereon thou standest is holy ground" (Exod. III:1-5).

"Holy" was the first name by which the great Highpriest was announced to earth. "The Holy Which shall be born of thee" (Luke I:35), Gabriel said to Mary the Virgin; "And holy is His name," the Blessed Mother sang in her glorious "Magnificat" (Luke I:49). "When the fulness of time was come" (Gal. IV:4), the Word of God "leapt down from heaven" (Wis. XVIII:15) to answer the call. His coming stirred all creation, and His mighty *"Adsum"* rang out over the fields of Bethlehem.

Pro ejus amore festinant.

THE DESIRE FOR HOLINESS

THE very first prayer that the bishop says for the candidates (*Oremus, fratres carissimi*) briefly touches upon the main factors in the spiritual life. It emphasizes what is undoubtedly the keynote of all priestly holiness, namely, the love of the divine Master. With manifest joy Mother Church watches her youthful candidates as they "for the sake of His love hasten to offer to Him the sacrifice of their hair."

It is entirely fitting that the divine Master should be the center of it all. For He is the "Highpriest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens" (Hebr. VII:26). To know Him is to love Him; and to love Him is to desire to become like unto Him. But likeness to the Master is the perfection of priestly holiness. And so the words, *Pro ejus amore festinant,* suggest the first step in priestly perfection, namely the desire for holiness. As in all other matters, the initial step toward the full possession and enjoyment of a thing is to desire it. But this desire must be born of a firm will. It is not found in the sluggard "who willeth and willeth not" (Prov. XIII:4). It is recorded that, when the sister of St. Thomas Aquinas asked him what she should do to become perfect, he answered: "All you have to do is to will it." And saint and philosopher that he was, St. Thomas had in mind not a weak and hazy "velleitas," but a firm and earnest "voluntas."

Youth must have its ideals; and holiness is the ideal for aspirants to the Priesthood. It should transcend all other hopes and ambitions. Surely, for the glory of God and His Church, they should strive to shine in eloquence, scholarship, leadership. Will they succeed? It is still doubtful. But there should be no doubt that they can and must excel in one thing, "according to the measure of the giving of Christ" (Eph. IV:7), and that is priestly sanctity.

Therefore, this ideal must not be merely a dream, a poetic fancy, a mirage in the distance. It must be a fixed, firm and unflinching purpose, anchored in the vitals of the heart and focused by clear thought and steady action. In the language of the saints, it should be an "indefessum proficiendi studium." And if this desire is supernatural in its source and motive; if it proves stronger than any other desire of the heart; if it is borne on the wings of a child-like confidence in God; if it submits to sound and practical judgment; if it perseveres even when the "lac infantium," or sensible sweetness, is denied and the cross begins to weigh heavily — then there is evidence that solid sanctity is in the making.

In effect the desire for holiness is an enduring prayer — a prayer of love. Thus at rising in the morning, when a new task is to be begun, when the clock strikes, when the Angelus rings, before retiring at night, the heart will instinctively rise to an act of love. Such acts need not excite admiration. God's saints practised them in the secret corner of their heart. With them it became a habit, a spiritual

instinct. And so the aspirant to holiness convinces himself that every day is a new life, a new start for holiness. The Psalmist's words, "Ad te de luce vigilo," are on his lips when he wakes, and forthwith he deliberates: "This day will never come again. Therefore, I will try to use it well. It must bring me nearer to God."

Church Law requires in the ordinand the "recta intentio." The desire for holiness should purify and invigorate this intention, as gold is tried in the furnace. When the day of ordination comes, he should be prepared to assume this sacred burden as Christ assumed it, for the glory of His Father and the salvation of immortal souls: "Pro hominibus constituitur in eis quae sunt ad Deum" (Hebr. V:1).

The longing of the patriarchs of old for the great High-priest was an implicit desire for holiness. They waited and prayed "until the desire of the everlasting hills should come" (Gen. XLIX:26). And when He came the hearts of His kinsfolk and the very atmosphere around Him vibrated with holy expectancy. Mary "went into the hill country with haste" ("festinabat," Luke I:39). On Christmas night the shepherds "came with haste" ("festinabant"). Simeon was "waiting for the consolation of Israel" (Luke II:25); and Anna "departed not from the Temple" (II:37). "The fulness of time" was the fulness of the world's hope. It thrilled the Heart of the Holy Child Who grew up at the side of "the Mother of fair love, and of fear, and of knowledge, and of holy hope" (Ecclus. XXIV:24).

Ut donet eis Spiritum Sanctum.

THE BREATH OF HOLINESS

MOTHER CHURCH takes the Lord Jesus at His word when she asks Him to give to the young men present the Holy Ghost. For it was on the night of the Last Supper, in the serene calm of the Cenacle, that the Master said to His first priests: "But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of truth Who proceedeth from the Father, He shall give testimony of Me" (John XV:26). Now, if ever, is the time, Mother Church seems to plead, that this solemn promise be fulfilled. Her petition is strong and forceful, for "donare" means "to bestow freely and generously." Our Saviour too chose His words well. The name "Paraclete" implies aid, consolation, comfort; the name Spirit (from "spirare" — "to breathe") indicates the mysterious manner in which this Divine Person dispenses His supernatural aid. He is the Sanctifier, the Author of grace, and grace is the life of the soul. Breathing is the beginning and manifestation of life; and what breathing is to the body, prayer is to the soul; it is the soul's breath. And so the Holy Spirit, Who "breatheth where He will" (John III:8), stirs the soul to prayer that it may "live unto God." For prayer, it has been truly said, is the beginning of all that is good in man.

Prayer is an art, and the strange thing is that the least artful prayer is the best. "Unless you become like little children," is the Saviour's condition. The art of prayer re-

quires no great proficiency but only those things which the little child has, viz., humility, confidence, perseverance and conformity to God's will. "For your Father knoweth that you have need of all these things" (Matt. VI:32). St. Bonaventure says aptly that "in prayer the soul speaks to God"; and in the depth of our soul "the Spirit Himself asketh for us with unspeakable groanings" (Rom. VIII:26). In other words, the Holy Ghost teaches us the art of prayer. He gives testimony to us of the Master, and instructs us in prayer how we may become like unto Him. Naturally our first prayers are prayers of petition. But as we advance in wisdom and grace, we "put away the things of a child" (I Cor. XIII:11), and gradually learn to worship God in praise, thanksgiving and adoration.

The future priest needs strength of soul. It is well that he should learn at an early age to take a deep, full breath; that he should acquire the indispensable art of prayer. "Poeta nascitur, non fit"; and in a measure that is true of the man of prayer, especially if his heart is bent upon the sanctuary. The power of prayer is his spiritual birthright; but it needs exercise. Prayer has been aptly called the sum total of perfection. Hence the youth who evinces no taste or love for this art, and whose prayer is but a perfunctory act, should not be encouraged to advance to the priestly state, which demands unlimited spiritual energy. All is well with the priest, no matter what his ability or success, as long as he is a man of prayer.

Prayer is as old as man, for the normal man is by necessity bound to raise his heart to his Creator. Noë, Abraham David — the landmarks of human history — were men of prayer. The fields of Bethlehem were still resonant with the echoes of David's Psalms when the Saviour, "the Son of David," was born. The long-drawn-out strains of the Messianic prayer, which is in essence the longing of the old world for the Redeemer and Highpriest, seemed to blend into heavenly harmonies around the hearth and home of Jesus. If He meant to render proof to posterity that prayer makes the priest, He succeeded well indeed. For everyone near Him caught the spirit of "the fulness of time," which was the spirit of prayer. The most beautiful canticles flowed from their lips. Gabriel's heavenly message and Mary's humble and sublime response, Elizabeth's joyful greeting and Mary's soulful "Magnificat," Zachary's rapt "Benedictus" and Simeon's serene "Nunc dimittis," greeted the Highpriest as He entered the world. And if the hills and valleys around Nazareth could speak, they would tell us how earth and heaven were hushed in reverent awe at the approach of the little Boy known as "the carpenter's Son." The winds and waves had not yet felt His mighty arm; nor had the world listened to His irresistible word; but "the Father Who seeth in secret" (Matt. VI:6) watched every throb of His Heart. While thirty long years swept by, and the world was storming heaven for a Saviour, the Saviour seemed not to lift a finger. He only prayed. And surely He prayed for those who some day would share His Priesthood.

Habitum religionis in eis conservet.

THE PRESENCE OF THE ALL-HOLY

ONCE the breath of holiness, the morning breezes of prayer, have purified and sanctified the atmosphere, the work of the Spirit of God progresses with ease. St. John's "Tene quod habes" (Apoc. III:11) comes to mind, and Mother Church is deeply concerned that "the Holy Spirit preserve forever the spirit of religion" in the souls of her candidates. Perhaps Lactantius was right when he taught that the word "religion" is derived from "re-ligare." At all events, the *habitus religionis* may be taken as the habitual consciousness of being bound to God the All-Holy. Spiritual writers point out various means whereby the soul is kept united with God, or whereby God is ever present in the soul. Those means are manifold, as manifold as the operations of the marvelous faculties with which the Creator has endowed the human soul — intellect, will and memory; as manifold, we may almost conjecture, as the "unsearchable ways" of God (Rom. XI:33).

The simplest of all these means is the practice of the presence of God. Fundamentally it is a form of prayer; a short cut, we may say, to holiness. "Walk before Me, and be perfect" (Gen. XVII:1), said the Lord to Abraham. There is not a single saint in heaven who did not practise this form of prayer on earth. And if we ask how so many great men and women — popes, bishops, scholars, rulers —

whose busy lives were spent, nay exhausted, in the unremitting discharge of tremendous tasks and duties, could nonetheless rise to such great heights of sanctity, there is but one answer: the practice of the presence of God. They were in the world, but not of the world, because the "single eye" of their soul was always fixed upon the All-Holy. To them this practice formed a rocky cliff against which the breakers of this restless world crashed with futile monotony. And, conversely, to those saints who have fled from the world and spent their days in penance, hard labor and oblivion, the same holy practice has imparted a refreshing, beautiful variety amid the monotony of life's workaday drudgery. The practice of God's presence, whether it consist in a single thought, a brief word, an act of love, is each time a renewal of the good intention. Like an electric current it unites the creature with the Creator, and makes every knee bend before the All-Holy.

Our forebears in the Faith caught the priceless value of this practice. Imbued with the belief that "the heavens show forth the glory of God" (Ps. XVIII:1), they devised ingenious ways of recalling God's presence in every place and at every moment — ways which represent the wedding of nature and art before the priestess of Faith. Witness the wayside shrines and road crosses in Catholic countries; the sacred inscriptions and statuary in monasteries; the gracefully illuminated holy names and symbols on mediaeval manuscripts; the beautiful practice of turning to God at the stroke of the clock, or at the beginning of a new task. The hearts that were very close to God have poured

out an abundance of short ejaculatory prayers. Some of these are sacramentals; others are enriched with indulgences. Let each one choose a method that will best appeal to his nature and temperament.

And the youth who some day expects to choose the Lord for his portion, should take to heart the counsel of the Wise Man, "In all thy ways think on Him, and He will direct thy steps" (Prov. III:6), and the words of old Tobias to his son, "All the days of thy life have God in thy mind" (Tob. IV:6).

Not a single word that the humble carpenter of Nazareth spoke is recorded. St. Joseph was a man not of words but of deeds — and small, everyday deeds they usually were. He was "a just man" (Matt. I:19), and that is why the Son of God elected to spend His boyhood days at his side. In his primitive workshop, by the sweat of his brow, the lowly St. Joseph crystallized the standard of sanctity we so frequently meet on the pages of the Old Testament: "Ambulabat coram Domino." In this the Boy Jesus took after His foster-father. So David had pictured Him centuries ago: "I set the Lord always in my sight for He is at my right hand, that I be not moved" (Ps. XV:8). And so Luke described Him at St. Joseph's side: "And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him" (Luke II:40).

Corda eorum defendat.

THE SHRINE OF HOLINESS

"KNOW you not," St. Paul challenges the Corinthians, "that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. III:16.) The conviction of this truth is deeply rooted in the consciousness of Mother Church, and consequently she loses no time in beseeching the Spirit of God that He protect and defend the hearts of her future ministers; for the heart is the shrine of holiness. Nor does she deem it premature at this early hour in their spiritual lives to mention by name the two chief obstacles that are certain to beset their first steps on the path of perfection: *A mundi impedimento ac saeculari desiderio corda eorum defendat.*

Mundi impedimentum brings to mind the Roman soldier who was wont to call his heavy baggage "impedimentum," because it impeded his progress on the march. Similarly, our progress in holiness is impeded by such worldly distractions as prevent inwardness, recollection, silence. When the Master says: "Lo, the kingdom of God is within you" (Luke XVII:21), He lays down a fundamental direction for the spiritual life, which is essentially an interior life. As the pearl of great price is found at the bottom of the ocean; as the Holy of Holies was at the far end of the tent, veiled from the gaze of men — so does God dwell in the deepest depth of the soul. There we must seek Him. The spirit must enter within itself and the

world must be kept out. This is the important art of recollection. It is an ancient art, but by no means antiquated, for its necessity grows apace with the ever-increasing noise and bustle of the world around us. And the shrine of holiness is ever built after the ancient design.

The world may not enter this sacred shrine, but neither may the spirit go out after the things of the world. St. Paul coined the expression "saeculare desiderium" (Tit. II:12), which is the innate urge of human concupiscences. Its earliest awakening must be checked, lest the hallowed atmosphere of the shrine of the heart be contaminated by secular and evil influences, and holy peace be disturbed. As the *mundi impedimentum* endangers the spirit of recollection, so does every *saeculare desiderium* threaten the peace of the soul, which is an equally essential disposition to sanctity.

Is it futile to practise recollection and peace of soul in busy college life, among a throng of buoyant youth? The saints of youthful age did not think so. There is no need of closing the doors behind us, nor even of closing our eyes, when we desire to cast a glance at Him Whose image is engraved upon our very being. Studies, games and other duties should engage our interest and attention, but with proper judgment and self-control we can always reserve a little corner where the peace of God may reign supreme.

From our earliest youth we should create for ourselves a philosophy which will safeguard our peace of mind. It will prove our greatest natural treasure, and a sure way to sanctity. To be effective this philosophy must take due account of personal qualifications, leanings, temperament.

Happy is he who forgets evils that are past: "Let the dead bury their dead." And why should the future worry us? It is in God's hand. Hence the present alone remains. If it brings us joy, let us be moderate; if praise, let us not become foolish. If we have erred, let us be humble. Little wonder we made this or that blunder—and what is more, it will not be the last. If misfortune knocks at the door, let God's holy will be done. In need, our Father in heaven will provide. In pain, let us suffer for His sake. The only evil that remains is sin, and for this also we have a remedy. That was the philosophy of St. Peter, our first pope, a man of many disappointments, troubles and worries, who yet calmly counseled his flock: "Casting all your care upon Him, for He hath care of you" (I Pet. V:7).

The Master set us a glorious example of recollection and peace of soul. Born in a stable which was not His own, driven away from His native country, spending thirty years in a town where He was "not accepted," not having even "where to lay His head," He was indeed free from "the shackles of the world and secular desire." Little Nazareth has become the symbol of spiritual peace. There was Mary who "kept all these words, pondering them in her heart" (Luke II:19); Joseph the carpenter, earning a meagre livelihood "in the sweat of his brow"; and above all the Holy Child "full of grace and truth."

Dextera manus ejus.

DIRECTION IN HOLINESS

THE law that the young should be taught by the old, disciples by masters, is as old as the world. "Ask thy father, and he will declare to thee: thy elders and they will tell thee" (Deut. XXXII:7). Authority, learning and probity are necessary qualifications of the teacher, but experience is his most valued asset. "Much experience is the crown of old men" (Ecclus. XXV:8). All the ingenuity, sagacity and brillance of youth cannot compare with a tiny grain of that experience which gives the proper seasoning to all human affairs and judgments. Hence it is meet that youth look up to those who have "borne the burden of the day and the heats" (Matt. XX:12). And if this be true in the learning of the arts and sciences of the world, how much more does it apply to the acquiring of the noblest of sciences, the science of the saints, to the learning of the art of arts, how to lead a holy life. So, in the marvelous organism of Christ's Mystical Body, the process of spiritual nutrition follows the simple, clear-cut plan: "He that heareth you, heareth Me" (Luke X:16).

The director in the spiritual life is the "right hand" of the Holy Ghost. His work is twofold, positive and negative. He is to direct the candidates in "the growth of virtue" (*incrementa virtutum*) and "to open their eyes against all spiritual and human blindness" (*ab omni caecitate spirituali et humana*). No wonder "the father of lies," "the spirit

of darkness," hates and fears the thrusts of this right hand of the Holy Ghost!

Spiritual blindness is the darkening of spiritual vision. Human blindness is the cause of spiritual blindness, and itself arises from human frailty, concupiscence and human respect. Such ailments cannot be cured by reading or study. Individual treatment must be given by one who understands: by one who knows the heart, and speaks the language of the patient.

It is of great importance, in fact it is indispensable for his spiritual progress, that the candidate for the Priesthood make up his mind at the very threshold of the spiritual life to choose a learned, prudent, pious and fatherly director. Once this choice is made there should be no changing, except for a very serious reason. The director should be "the shepherd and bishop" of the candidate's soul (I Pet. II:25). To this guardian he should cling with pure affection, with absolute confidence and sincerity, with unwavering constancy, with reverence and docility. Some day he will understand the Psalmist's words: "Adhaesit anima mea post te: me suscepit dextera tua" (Ps. LXII:9).

Pride was the cause of the first sin committed. It is Lucifer's ruling vice. His power is as strong, his craftiness as insidious, as it was in the days of yore. He is the prince of the fallen angels, and his efforts are bent upon infusing the poison of pride into the hearts of those who aspire to walk the path of angels. He hates and despises men, and it is the deadliest blow to his pride when one of them is permitted to share the intimate confidences of a God-loving

soul. To open the heart to a spiritual director is true humility, and humility is Satan's defeat.

In this age of brazen-faced irreverence and haughty precocity, it is refreshing to read the story of young Samuel, the disciple of Heli. Three times in the night he promptly arose and answered the call of God, and then made the classic reply: "Speak, Lord, Thy servant heareth" (I Kings III:10).

Although Jesus came among us as "the brightness of eternal light, and the unspotted mirror of God's majesty" (Wis. VII:26), "the only-begotten Son Who is in the bosom of the Father" (John I:18), still He did not deny us the lesson of the value of spiritual direction. In the hallowed halls of the Temple the venerable Simeon steps forth to impart his blessing and the first direction. "Behold this Child is set," he says to Mary, "for . . . a sign which shall be contradicted; and thy own soul a sword shall pierce" (Luke II:34, 35). From that moment the Cross of Calvary looms darkly in the lives of mother and Son. Yet never is there an instant's wavering. "Dominus regit me" (Ps. XXII:1), the future Highpriest calmly replies. He is subject to Mary and Joseph for thirty years, and to His Father till His last breath. Even when He teaches "as one having power" (Mark I:22), He humbly insists: "Amen, amen, I say unto you, the Son cannot do anything of Himself, but what He seeth the Father doing" (John V:19).

Lumen eis gratiae aeternae concedat.

INSTRUCTION IN HOLINESS

THE Pontifical speaks aptly of "the light of grace," because one of the usual functions of actual grace is to illumine the intellect. Such illuminations are frequent at spiritual instruction, whether it be imparted through sermons, conferences or spiritual reading.

The natural advantage of imparting instruction to groups lies in the fact that it prevents exclusiveness and singularity, on the one hand, and promotes uniform practice and sound moderation, on the other. No wonder that such instruction should appeal to the Church on principle. As her purpose and her name, both in Greek ("Kuriaike" — "the Lord's house") and in Latin ("Ecclesia," from the Greek word for "assembly"), imply and indicate, she is the society of the faithful, Christ's Mystical Body. In this spiritual organism the members are interdependent parts of the whole. St. Paul writes: "Now you are the body of Christ, and members of member" (I Cor. XII:27). But the spiritual nourishment of this living organism is, to use a metaphor, the word of God. Our Saviour suggested this idea when He said: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God" (Matt. IV:4). And so the teaching office of the Church may be said to provide spiritual nutrition.

In the Old Law the office of teaching and instructing was committed to priests, elders and prophets. In the New

Law it is assigned to the Apostles and to their successors and co-workers in the Vineyard. The infant Church first used apostolic preaching to spread "the glad tidings of the kingdom." "Fides ex auditu," says St. Paul (Rom. X:17). This was the oral Gospel. With the spread of Christ's doctrine, the written Gospel and the other writings were added under the inspiration of the Holy Ghost. Now both continue, side by side, the former as Tradition, the latter as the Holy Bible. And the Fathers, doctors and saintly men of the Church have added to this holy lore, which now rises before us like a glorious mountain of spiritual truth.

To our saints this mountain has afforded shelter, strength and nourishment. On one occasion before his conversion the great St. Augustine heard the voice: "Tolle, lege." He took the book and read, and forthwith started on the road to sanctity. St. Ignatius, when a soldier, found an old moth-eaten volume of the Lives of the Saints at the castle of Pampeluna. He read it and laid the foundation of a life of holiness and leadership. St. Clare, from her cloistered retreat, begged and pleaded that a priest come regularly to preach to her the word of God. And so have all the saints of God partaken of this spiritual food.

Docility has always been a condition of sanctity; the mark of a real vocation. God's word does not depend upon the eloquence, scholarship or literary elegance of the speaker or writer. A critical attitude in reader or hearer spoils the fruit of what is imparted. Of course prudence must guide us in making our own selection in reading; constancy and sincerity must direct us while we read. Our reading should

be a prayer; it should stimulate thought and action. Haste, superficiality, fickleness prevent the good seed from taking root. The reverence, the docility and humble obedience that we owe our director, as stated in the previous chapter, we also owe to those who, as St. Francis tells us, "administer to us spirit and life."

All the fine reverence and unbounded confidence that the Hebrew nation through its priests and prophets had shown for the sacred Thorah, the written word of God, for centuries past, seemed to be crystallized among the kinsfolk of Him Who was the Incarnate Word of God. The greeting of Elizabeth, the Canticles of Zachary and Mary and Simeon, are mosaics in song set together from inspired words and texts of the Old Testament. In the home of Nazareth, the Law of Moses reigned supreme. The great Highpriest's life was mapped out by David and the prophets. Such was the setting into which the Child Jesus stepped at twelve. It was the parchment, as it were, "of the earth, earthly," upon which the Child wrote words "from heaven, heavenly" (I Cor. XV:47) when He said: "How is it that you sought Me? Did you not know that I must be [oportet me esse] about My Father's business?" (Luke II:49). His "Father's business" was with the doctors of the Law and consisted in "hearing them and asking them questions." Let the little word "oportet" stand at the head of our daily horarium; let it become the axis of the routine of our student life. It leads to solid sanctity.

Deus meus es tu.

THE KNOWLEDGE OF GOD

THE chanting of Psalm XV changes the scene at the sacred rite of Tonsure. With rare foresight has Mother Church ordained that the sweet fragrance of this Psalm fill the sanctuary while the ordinands bend their heads upon the bishop's knees to receive the symbol of the Saviour's Crown of Thorns (*similitudinem coronae tuae*). David, the perfect type of the Redeemer, steps forward in the figure of full-grown manhood. Hard pressed by numerous enemies, he is carried in spirit to the Garden of Gethsemane, where he sees in prophetic vision the agonizing Saviour pouring out His soul to His heavenly Father.

Every word of the Psalm is expressive of that unspeakably sad, that overwhelming hour. It is a prayer of filial trust and confidence — a prelude, as it were, to the Saviour's own heart-stirring confession: "Abba, Father, all things are possible to Thee: remove this chalice from Me; but not what I will, but what Thou wilt" (Mark XIV:36).

On a previous occasion the Saviour had made the confession: "No one knoweth the Son, but the Father: neither doth anyone know the Father, but the Son" (Matt. XI:27). This self-revelation throws heavenly light upon the words which the Psalmist places on the sacred lips quivering in bitter agony: "*Dixi Domino: Deus meus es tu.*" Would that His future disciples who now receive the first mark of

the Master could share at least a small measure of that heavenly knowledge which was His!

The philosopher says rightly: "Ignoti nulla cupido." We must know God in order to love Him and serve Him. The more perfect our knowledge of God, the more fervent our love, the more faithful our service. And the measure of our fervor and fidelity will be the measure of our holiness. The clerical life aims at a very high degree of perfection, but it cannot reach that height unless it be built upon a proportionate knowledge of God. This knowledge is not purely intellectual or speculative; it is gently borne in upon the soul on the wings of love. It is that knowledge which elicited from the priestly heart of St. Paul the beautiful confession: "I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord" (Phil. III:8). It was the search for that knowledge which urged St. Thomas as a schoolboy to besiege the monks at Monte Cassino with the eternal question, "Quid est Deus?" It was that knowledge to which the Seraphic Doctor referred when, asked to manifest the source of his learning, he simply pointed to the crucifix, saying: "This is the book I read." It was that knowledge for which St. Augustine, the greatest intellectual giant of all times, prayed when like a little child he spoke these beautiful words: "Domine Jesu, noverim me, noverim te, nec aliquid cupiam nisi te." "For to know Thee," the Wise Man says, "is perfect justice: and to know Thy justice and Thy power, is the root of immortality" (Wis. XV:3). Hence the cleric must learn to combine prayer with study, or rather to turn his study into prayer.

The Church has always been, and is now, the promoter of the highest culture and the ripest scholarship; and her priests are her spokesmen. "For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth" (Mal. II:7). Hence every priest must strive to become a student, a matured and seasoned scholar. True, the crown of his scholarship is sacred Theology, but he will never excel in this science if he has not mastered the fundamentals, that is, the Humanities which make the man of culture and prepare the future theologian. Our entire schedule of studies, from the tortuous labyrinth of grammar to the devious byways of syntax, should be made to tender "a reasonable service" to the highest science of all. Every new lesson, every fact or word that we learn, brings us nearer to the knowledge of God, and if the right intention guides us, nearer to the heart of God.

How we should love to know even one of the questions that the Child Jesus asked the doctors in the Temple! He knew the answers far better than they could tell Him, for every question concerned His heavenly Father. And His youthful heart bounded with joy when His Father's name was mentioned even by frail and sinful tongues. And so at twelve He started the work in which He gloried on the vigil of His death: "I have made known Thy name to them" (John XVII:26).

Bonorum meorum non eges.

THE KNOWLEDGE OF SELF

WHEN the agonizing Saviour speaks the words, *"Deus meus es tu, quoniam bonorum meorum non eges,"* He reveals that His heavenly Father, because of His infinite perfection, does not stand in need of the equally infinite satisfaction and merits of Redemption. We listen with reverent awe, and say with St. Paul: "O the depth of the riches of the wisdom and of the knowledge of God" (Rom. XI:33). But when St. Paul continues, "Who hath first given to Him, and recompense shall be made him?" (35), he suggests to our minds the glaring contrast that these same words reveal when spoken by David or any other poor mortal. It is the contrast between infinite riches and dire poverty. And this poverty of the creature is so great that even for the most indispensable things of life, nay his very existence, he must depend on a bountiful Creator. All he may claim as his own are his sins and imperfections.

Truly the knowledge of God is a mirror. We look into it and see our poor selves. St. Augustine sets forth this counter-action in his simple prayer: "Noverim me — noverim te." All our saints have entertained the same thought and followed the same practice. To them the knowledge of self was a necessary corollary of the knowledge of God; and this knowledge of self became their pathfinder in the spiritual life.

Though seemingly paradoxical, it is true that great and

learned men who have penetrated with profound analysis the mysteries of the heavens and the earth, who have examined the course of the stars and determined their destinies, have neglected to consider that their own destiny is the one thing that matters. "Are not you of much more value than they?" (Matt. VI:26.) Modern psychoanalysis, with its accurate tests of self-scrutiny, neglects to apply to its findings the golden standard of spiritual values. It reminds us of the man in the Gospel who pulled down his old barns to "build greater." Real profit is that which makes us "rich toward God" (Luke XII:18-21). The ancient philosopher knew the fundamental principle of all knowledge, "Know thyself"; but he failed to arrive at the simple and logical deduction of St. Francis: "What I am in the sight of God, that I am, and nothing more."

And so the most egregious errors in the world are made because men misjudge themselves. They fail by either defect or excess, by pessimism or optimism. Sanctity demands truth, and the truth is obtained by humble, frank and searching self-scrutiny. Such is the examination of conscience as set forth by St. Ignatius and other saints. It is an intimate personal accounting between God and man, the infinite Creditor and His sinful debtor. It begins with an act of thanksgiving for all past favors. Then follows a humble prayer for heavenly light. Thereupon the examen is made, covering either all thoughts, words and deeds or the various actions or periods of the day. An act of sincere contrition follows, and the firm purpose of amendment concludes the simple but wholesome exercise.

Order at the examen proper makes for thoroughness, yet routine should be enlivened by practical sense, lest it become tedious. Above all we should strive to concentrate on our predominant faults and weaknesses, to search for their roots and devise such means as give promise of definite results. It is no easy matter to understand the varied workings of our nature, to lay bare its whims and foibles, its illusions and delusions. Nor should we fail to apply the Horatian rule: "Miscetur utile dulci." The gardener finds pleasure in all his work. To him it affords satisfaction when he detects a weed or bramble; when he tears it up ruthlessly. He does not mind perspiration or fatigue. It gives him pleasure to plant seedlings, to water them and observe their growth, no matter how slow. It is well to remember that, with all our sinfulness and imperfections we may watch the growth of the most delightful thing on earth — the growth of grace in our hearts.

The dialogue between the Virgin Mother and her divine Son in the Temple has created surprise and wonder. How could Mary rebuke the Son of God? "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing." And how could He answer her in language so frank and plain-spoken? "How is it that you sought Me? Did you not know that I must be about My Father's business?" (Luke II:48, 49.) There is a ring of sincerity and truthfulness in these words which refreshes and delights us. Duty rises over sentiment; obedience to God over obedience to men. Eternal wisdom rules over God-loving souls. May their sincerity be ours.

Sanctis, qui sunt in terra ejus.

LOVE FOR GOD'S SAINTS

"MY GOODS," i. e., my merits, the Saviour continues in the words of David, "are given to the saints, who are in the land," i. e., in the Church which I have founded (Ps. XV:3). The thought of those who will profit by the merits of His Precious Blood and follow Him faithfully, is a source of consolation to the Saviour in His bitter agony. And in revealing to the world this comforting thought, He also reveals the intimate union that exists between the Head and the members of His Mystical Body, the union which is known as the Communion of Saints.

If we could only realize what power, comfort and beauty lie hidden in this holy mystery! The saints are closer to us than we dare imagine. They are bound to us by the sweetest bonds of spiritual kinship. It is the same Precious Blood of the Saviour, the same hallowed breath of the Holy Spirit, the same adorable Image of the heavenly Father, that have vitalized, invigorated them and fashioned them into "sons of the Most High," which are now operating in our own souls. They are our elder brothers in the house of God. They have walked the same arduous road that we walk. Their battle was against the same flesh and blood, the same wicked world, the same insidious Serpent. They have conquered; they are now with their heavenly Father, and it is their holy concern to bring all His children homeward.

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The author of Ecclesiasticus waxes eloquent when he gives a glowing account of the "rich men in virtue, studying beautifulness" (XLIV:6). "Let the people show forth their wisdom, and the Church declare their praise" (15). On the pages of the Old Testament the Holy Spirit prepared, through the inspired word of God, the coming of the Incarnate Word of God. Jesus of Nazareth is the golden link in this unending chain; and on every day of the Ecclesiastical Year Mother Church shows forth one of these jewels of sanctity for the joy, consolation and imitation of her children. Every morning the Martyrology is read at her official prayer to record the acts of those whose blood courses in our veins. "Sanguis martyrum est semen Christianorum."

Every Catholic home, every Catholic institution has its saints, canonized or uncanonized; according to the spiritual law of averages, there was someone in whom the grace of God "hath not been void" (I Cor. XV:10). And it is no foolish ambition, but rather a matter of course, that the one whom God has singled out for His Priesthood should bring the glory of sanctity to his kin.

The love for God's saints is a trait of holiness, and devotion to them is peculiarly fitted to youthful beginners in holiness. Sweetly and imperceptibly it fashions their impressionable natures without unduly taxing their capacity. It arouses them to holy desires. It creates in their minds a fine idealism which, on the one hand, reveals "the beauty of the house of God" and, on the other, stimulates the faculty of imitation — the first requisite for the attainment

of any art. Nothing but wholesome results can come from this type of hero worship.

It seems to be a disposition of divine economy that each one feels a special devotion toward his Guardian Angel and certain saints. This choice may arise from a special predilection or from our peculiar needs. At all events, there should be perfect liberty of spirit. Undoubtedly St. Joseph, the guardian of youth, St. Aloysius, St. Anthony of Padua and other patrons of holy purity, St. Tarsicius, the holy acolyte, and the patron given us at Baptism — all of these cherish a genuine affection for the youth who prepares himself for the sanctuary. Let us honor them, love them and above all do as they did. As St. Augustine says: "Tu non poteris quod isti, quod istae?"

In opening their accounts of Jesus of Nazareth, Luke gives the lineage of the Blessed Mother; Matthew that of St. Joseph. In this the two Evangelists render proof that the Holy Child was of the royal house of David, and that He was the promised Saviour, "the Expectation of nations." It was all as clear as the bright daylight to His infinite mind. And yet we may reasonably surmise that, as He "advanced in wisdom, and age, and grace with God and men," He would listen with rapt and loving attention to His Mother and Foster-father while they told and retold the wondrous deeds of their God-fearing ancestors. Mary's soul is opened to us when she closes her immortal canticle with the climax: "As He spoke to our fathers, to Abraham and his seed forever" (Luke I:55). In His public life Jesus always speaks with reverence and affection of the patriarchs and prophets of old.

Mirificavit omnes voluntates meas.

LOVE FOR THE MOTHER

WHEN we hear from the Psalmist's lips the Saviour's words that His heavenly Father "has wonderfully fulfilled all His wishes" (*mirificavit omnes voluntates meas in eis*) in His saints, we instinctively think of her who was certainly uppermost in His mind and heart at that moment, viz., His own Blessed Mother. "Christus est," writes Blessed John Duns Scotus, the Subtle Doctor, "perfectissimus Mediator," and he continues: "sed respectu nullius personae habuit excellentiorem gradum quam respectu Mariae." Hence, he concludes, it was fitting that the Mother of the Redeemer should be pre-redeemed, that the star of her Immaculate Conception should adorn her royal diadem.

To one who is destined to become a disciple and priest of the Master, the name and title "Mother of Jesus" has a convincing power, a bewitching sweetness. To him there should be no doubt, question or hesitancy as to the place of Mary in his life, in his work and in his heart.

Some may find it strange that, outside of the Litany of the Saints, the ancient and venerable Pontifical fails to mention the Mother of the Highpriest at the ordination services of priests and Levites. But there are other similar instances. There is no mention of Mary at the Last Supper, where the Priesthood was instituted; nor is there a record of her first Holy Communion; neither does her name occur in the accounts of the Resurrection morn. And yet Christian con-

sciousness and tradition take it for granted that she was close to the Master's mind and heart at all these sacred moments.

There is no home without a mother. The Master understood this well. He gave a Mother to His Church which was to be the spiritual home of His flock; He assumed His Mother into heaven, for there can be no true home above without a mother.

But what shall we say of the predilect institution of our divine Master, the sanctuary, where He left the memorial of His love, placing around it the chosen ones from among His flock, the priests of the New Law? If it was to be their sacred abode, their true home, then there must pulsate in it a mother's heart. Even the choicest Eucharistic graces would seem to receive an additional charm of sweetness through a mother's cherished presence. St. John, that noble priest, who was nearest to the Saviour's bosom and who seems to have understood best what his future brother priests would want, kept close to the Mother of Jesus during the trying hours on Calvary. Many things that he saw and heard were buried in his priestly heart; but he took special care to tell us of the Third Word on the Cross.

When the Master bent His head to utter that Word which committed the care of His Mother to the disciple whom He loved, He undoubtedly thought of the vast army of priests that was to follow in ages to come. Not for John alone but for each one of them was spoken that sentence charged with love and affection: "Woman, behold thy son"; and to each one of them He bequeathed His Mother in the words that followed: "Behold thy Mother" (John XIX: 26, 27). Thus, by the Master's bequest, Mary is the Mother of Priests; and because she is the Mother of Priests, she claims a place in each priest's heart, in each priest's home, in each priest's life. When the priest vows his chastity to Christ, he is espoused to the Church and Mary enters into his life. She speaks to him in the words of divine wisdom: "He that shall find me, shall find life, and shall have salvation from the Lord" (Prov. VIII:35).

If it is morally necessary that all those who strive after perfection obtain the help of the Blessed Mother, then we may conclude that Mary's part in the sanctification of priests is indispensable. To them she is "the Mother of fair love, and of fear, and of knowledge, and of holy hope" (Ecclus. XXIV:24). She who of all mortal beings understood best the divine Heart of the Saviour, knows best what is needed to make us worthy disciples of her Son. There is the closest bond of relationship between Mary and the priest. In most instances the first intimations of a priestly vocation that we sense in our young hearts may be traced to the whisperings of our Mother. Happy is the Levite who can say, "Dilexi eam a juventute mea."

For thirty years the Highpriest stood by His Mother's side. He loved her more than any other son ever loved his mother. He obeyed her every wish. Humanly speaking, Mary was the first to foster a vocation to the eternal Priesthood.

Dominus pars haereditatis meae.

LOVE FOR THE MASTER

THE figure of the Saviour bent low in His agony is vividly before the candidate as he bends before the bishop to receive Sacred Tonsure. Meanwhile he repeats after the bishop the words of verse 5 of Psalm XV: *"Dominus pars haereditatis meae et calicis mei: tu es, qui restitues haereditatem meam mihi."*

This marks the actual conferring of Tonsure. The verse ended, the psalm suddenly breaks off. The implication is that this is not the time to hearken to the joyous recital of the wonders that await the Saviour when He ascends to His Father, or of "the goodly places" where "the lines are fallen unto" the Levites of the Church (verse 6). Let them wait for the glorious fulfilment of this prophecy until they have proven worthy, after a life of trials and sufferings and priestly holiness, to greet their Highpriest at the gate of paradise.

It is from the word "portion," which is "kleros" in Greek, that the term "cleric" has its origin. But the text affords us more than our name. It holds the spiritual essence of the clerical or priestly state. Under the Old Law the Levites were not assigned a distinct portion or territory, as were the other tribes of Israel; their portion was the Lord. And so, in an eminently spiritual sense, is the Lord the portion of the Levites of the New Law. They have surrendered their hair, which is a symbol of earthly pomp, glory and possessions; instead of these things they choose the Lord, and become His serfs and vassals. Herewith they solemnly pronounce their oath of fealty; henceforth the Lord is their sole and sweet possession.

But Mother Church hastens to set forth the spiritual motive and purpose of this oath. In the forceful prayer which follows she begs the Lord to grant that these servants, *quorum hodie comas capitum pro amore divino deposuimus, in tua dilectione perpetuo maneant.*

Ascetics and mystics may discuss to the end of the world the meaning and essence of perfection; they will still be arguing within a golden circle, which is the Love of God. Let beginners in the spiritual life learn this lesson from the start, and never lose sight of it while the masters expound to them the manifold ways of reaching the goal. It is well that they should pause to consider this at the very threshold of the clerical state.

Mother Church seems to play on a fine distinction between "amor" and "dilectio." St. Bonaventure teaches: "Amor enim dicit affectus adhaesionem. . . . Dilectio vero ultra hoc addit electionem" (I d. 10. dub. 1). "Amor" is affection and has degrees; "dilectio" implies also election. This makes "amor" the love of beginners; it was *pro amore divino* that they surrendered their hair in symbol of all they possessed. From now on life begins in earnest. When the duties and obligations of the clerical state weigh heavily upon us, and when spiritual consolations are dispelled by "the burdens of the day, and the heats," then it is time that "amor" yield to "dilectio" — the abiding, enduring and un-

flinching love which the disciple, not merely by affection but by deliberate choice, cherishes for his Master. This is the meaning of the prayer: *in tua dilectione perpetuo maneant.*

As the ceremony of ordination proceeds, the figure of the great Highpriest looms up before us with ever-increasing clarity and lovableness. We behold Him as a Child in the Temple, on the roads and fields of Palestine, in the Cenacle, on Calvary and as the Risen Saviour among the Twelve. At this moment the holy Boy of twelve rivets our attention and elicits our love. Did He not also, when asked by His Mother, make an avowal of His aim and destiny? "I must be about My Father's business," was His dedication to a definite cause. It is the equivalent of the cleric's pledge: "The Lord is the portion of my inheritance."

Our Highpriest will never forget the day that we shall choose Him as our portion. It is He Who will restore to us our inheritance (Ps. XV: 5). This is His solemn pledge in the sublime sacerdotal prayer which He spoke after He had ordained His first priests: "Father, I will that where I am, they also whom Thou hast given Me may be with Me" (John XVII: 24). And again He said: "And I have made known Thy name to them; and will make it known: that the love wherewith Thou hast loved Me, may be in them; and I in them" (John XVII:26).

Domini est terra et plenitudo ejus.

THE KING'S DOMAIN

CHIVALRY and a soldierly spirit are traits of a manly, noble soul. The Church loves such souls because she discerns in them excellent material for the sacred ministry. St. Paul says with emphasis to his pupil Timothy: "Labora sicut bonus miles Christi Jesu" (II Tim. II: 3).

Christ is the King Eternal. Explicitly He declared His regal dignity. His Kingship was always an article of belief in the Church. Among Franciscan theologians this belief became a concrete doctrine, and recently the royal splendor of Christ's Kingship has shed its lustre upon the liturgy of the Church.

Psalm XXIII was probably chanted when King David solemnly transferred the Ark of the Covenant from the house of Obededom to the holy tent which he had erected on Mount Sion (cf. II Kings VI: 2 ff.). It is a master stroke of Mother Church to let the mighty chords of this Psalm resound through the temple immediately after the ordinands have "chosen the Lord for their portion." She thereby invites them to join the ranks of the Levites of old who carried the Ark; she stretches forth her hands with the greeting: *Haec est generatio quaerentium Dominum.* The procession is now in the open. The hills of Judea show forth their green garments; above is the sky in a vesture of blue. And forthwith the jubilant accents of David the shepherd king ring forth to tell the glories and

power of the King of the Universe: "The earth is the Lord's and the fulness thereof: the world and all that dwell therein."

God is the Author of nature and of grace. He uses the functions and resources of human nature as channels and tools of His grace. Sanctity becomes sanity, and vice versa, provided these two gifts are made to blend harmoniously. The Church in her liturgy, her sacramental system, her law and her whole life, makes nature the humble handmaid of divine grace. Nature has its rights, and it is our duty, especially in the days of our youth, to build it up and render it serviceable for the apostolic ministry which shall be our lot in later years. "Mens sana in corpore sano": cleanliness, health and exercise are indispensable aids to health and powerful factors in balanced well-being and self-control. If nature is given sufficient avenues for healthy expression, there is no need for violent repression.

The young recruit who aspires after sanctity should learn two lessons. The first is the love of nature — of its beauty, power and marvelous structure. St. Francis, the deacon of Mother Church, the songster of divine love, saw God's finger in every blade of grass, every grain of sand. With ardent enthusiasm he invited the flowers of the field and the birds of the air to dedicate their fragrance, their merry warblings, to the Father Who made them. His foremost son, the Seraphic Doctor St. Bonaventure, taught his students in season and out of season, in language at once persuasive and scientific, that every creature in the universe must elicit in our souls a greater love for the Creator. The

outstanding lovers of youth, such as St. Philip Neri and St. Don Bosco, ceaselessly inspired their charges with a love of nature and thus established them firmly in the love of God. Not merely the open country with its trees and mountains and the blue sky, but also the classroom and the books that deal with natural history, should be made subservient to this lofty aim.

The present theme suggests to our imagination that glorious morning when for the first time the twelve-year-old Saviour set out with His parents on the journey "to Jerusalem, at the solemn day of the Pasch" (Luke II:41). They traveled on the left bank of the Jordan whose swift current sped through wild, luxuriant vegetation. Before them rose the hills of Judea; on the left the dark blue mountains of Moab. In the rear the mighty Hermon vied with the clouds of heaven, and on their right misty hues ascended from "the great sea." The hearts and lips of the three holy persons sang in unison the words of David, their illustrious forebear: "The earth is the Lord's and the fulness thereof" (Ps. XXIII: 1). Later, in His sermons, the Master frequently alludes to the lilies of the field, the birds of the air, the countries white to harvest; He picks out the green mountainsides as the place for his lessons and sermons; He performs His wondrous deeds on the peaceful banks of His beloved Lake Genesareth. He loves youth: He raises the young man of Naim to life; He takes the daughter of Jairus by the hand; He looks lovingly into the faces of the little children that come to Him.

Qui ascendet in montem Domini?

THE KING'S MINISTERS

SUDDENLY the Psalmist strikes a serious note as he raises the question: "Who shall ascend into the mountain of the Lord: or who shall stand in His holy place?" The Levite is made to realize that his high station requires an equally high standard of virtue. In terms of beautiful and incisive Latinity his qualifications are set forth. Indirectly they strike at the very root of the evil that has eaten like a cancer into our souls ever since God's curse fell on our parents in the garden of Eden — the threefold concupiscence, of the eyes, the flesh and the pride of life. Directly, however, the Psalmist points out three virtues which, like the white clerical surplice, should adorn the youths who go forward to "the holy mountain" of the Priesthood.

Innocens manibus et mundo corde. The very sound of these words is reminiscent of the flowing waters of holy Baptism; and every youth feels instinctively that purity is a fundamental requisite for holiness, if it is not holiness itself. The *Cor mundum* is the heart that has kept unsullied the baptismal robe; *innocens manibus* — "clean of hands" — designates one who has not by external deed soiled ["nocere" — "to harm, damage, soil"] the baptismal garment. *Qui non accepit in vano animam suam:* He receives and appraises his soul "in vain" who either overrates it by worshiping it as a god, or underrates it by seeking the

vanities of the world. The former is the vice of pride; the latter is the abortive child of pride, vanity. Their symptoms, that manifest themselves in early youth, are: egotism and egoism, independence, self-complacency, vainglory with its poisonous fangs, hypocrisy with its creeping tendrils; all of these thwart the growth of virtue. *Nec juravit in dolo proximo suo:* He who does not swear "deceitfully to his neighbor" banishes untruthfulness and dishonesty from his heart and lips, because he is not envious of the things that are not his own. As Psalm XIV explains: "Who hath not used deceit in his tongue: nor hath done evil to his neighbor" (3). He frees his heart from wanton curiosity and an inordinate love for the things of this world.

Innocence of heart and cleanness of hands, humility with its companions docility and simplicity, honesty with truthfulness and an appreciation of spiritual values — these should be the qualities of him "who shall ascend into the mountain of the Lord: or who shall stand in His holy place." They are easily reduced to the three virtues, innocence, docility and honesty, which seem to have a fragrance all their own. They are carried to us by the pure breezes of Paradise; instinctively we see in them the "stola prima," the garment of man as he proceeded from the hand of God. Mother Church has carefully saved this garment for the ministers of the great King. They "shall receive a blessing from the Lord, and mercy from God his Saviour" (Ps. XXIII:5).

"This is the generation of them that seek Him: of them that seek the face of the God of Jacob" (6). The

exile of the Israelites affords us a pointed illustration. King Nabuchodonosor gave orders that certain young men be chosen from "the children of Israel" to "stand before the king" (Dan. I:5). Daniel and his companions were selected, "and they stood in the king's presence" (19); and because of their virtue and faithful observance of the Law, God gave them "knowledge, and understanding in every book, and wisdom" (17).

Innocence, docility and honesty: the Holy Child Jesus possessed them all. But as we watch Him ascending "the mountain of the Lord" between Mary and Joseph, we cannot help but notice in these three holy persons a beautiful special exemplification of this trio of virtues: in Mary the Immaculate Mother, Jesus the docile Youth, and Joseph "the just man." The Evangelist is careful to tell us that "Jesus advanced in wisdom, and age, and grace." There was perfect harmony in His development, intellectual, physical and spiritual. Intellect and will, body and soul, all have their rightful place in the work of education; and the education of the future priest is the crown of it all. He "who shall stand in His holy place" must seek the highest possible standard in every department. The Church sets the standards: the candidate must aspire to them with a single mind. But until he reaches the holy mountain of the altar he remains "in the midst of the doctors"; until then his attitude must be "Jurare in verba magistri."

Quis est iste Rex gloriae?

THE KING'S THRONE

WE WATCH the long procession of ministers or Levites file past us, garbed, as the Law of Jahweh enjoins, in innocence, docility and honesty. Now they halt before the ancient gates. The cortège is about to enter when spontaneously the cry arises above the multitude: *"Quis est iste Rex gloriae?"*

The Levites of the Old Law, carrying the holy Ark upon their shoulders, would answer: "It is Jahweh, mounted upon the cherubim." To Him belonged "the earth and all its fulness"; He was "the Lord of battles." The Levites of the New Law have the same answer, but it has a clearer and warmer ring. They gather about their King with the same knightly loyalty as of old, but the King has changed His regal attire. The mystic veil has been removed from His countenance. It is Christ the King, Whose "kingdom is not of this world," Who has established His throne in the tabernacles of our churches.

And so the Levites of the New Law, filled with the enthusiasm of their forebears and with that beautiful idealism which Mother Church has poured into their hearts, proceed alertly from the King's glorious domain, the realm of nature, whose beauty and grandeur they love, toward the throne in the temple built by the loving hands of His disciples. There the *Dominus fortis et potens* has established His seat of mercy. The clerics of the New Law are His

guard of honor, the sentinels around His throne, and hence they take up the ancient refrain: *"Attollite portas, principes, vestras, et elevamini portae aeternales."* In the ancient Hebrew meaning of this verse they call out to the gates to lift up their heads, and to the ancient, storm-beaten portals to open wide and make room for the King.

And what a glorious throne it is! We seem to hear the voice of St. John from faraway Patmos: "Ecce tabernaculum Dei cum hominibus." To the cleric God's temple is not merely an artistic edifice of stone. It tells an eloquent story; it embodies an ancient faith, a soaring hope, an ardent love. The relics of the early martyrs lie buried in the altar stone. The Missal holds the choicest portions of the two Testaments. In the flowers, candles, bread and wine are seen the rarest gifts of nature; in the gold, silver and silk of the vestments and sacred utensils, the contributions of the nations and the artifices of the earth: "Spoliavit Aegyptios; ditavit Hebraeos." Our new and glorious house of God shows traces of the distant past, of the primitive Cenacle on Mount Sion, of the catacombs, of the mansions of Rome's patricians. Profusely adorned with the lavish beauty of Grecian and Roman art, it stands before us either in the Roman type which represents heaven descending to earth, or in the Gothic type which is the earth ascending to heaven. Faith is symbolized by the solid foundation. Hope speaks to us through the majestic domes and lofty steeples that vie with the clouds of heaven. Charity is the language of the colors and figures and the thousand adornments with which the fine arts have fitted out the Holy

of Holies. And our sacred liturgy is the King's "diadem, wherewith His Mother crowned Him in the day of His espousals, and in the day of the joy of His heart" (Cant. III:11). It is the vesture of the Queen "on His right hand, in gilded clothing; surrounded with variety" (Ps. XLIV:10).

To the cleric God's house must become a living temple. The Psalmist's words must sink deep into his soul: "Domine, dilexi decorem domus tuae, et locum habitationis gloriae tuae" (Ps. XXV:8). Here is his home — and here also his spiritual arsenal.

Devotion to the Eucharistic King is the cleric's devotion par excellence. "Who is this King of glory? The Lord, the strong and mighty; the Lord mighty in battle." Here the young soldier will find courage, strength, zest and new idealism. Whenever he bends his knee to the Eucharistic King, let him renew his fealty like "a good soldier of Christ Jesus."

What an impression the Boy Jesus must have received when for the first time He saw the pinnacles of the Temple glimmering in the bright sun from the brow of a distant hill! A cry of joy came from His lips: "My Father's house"; "Here will I dwell, for I have chosen it" (Ps. CXXXI:14). And how He loved the holy Temple; here He found "His Father's business"; here He delivered His most stirring sermons; here the Son of Man was aroused to indignation when He saw the "house of prayer" turned into a "den of thieves."

Et introibit Rex gloriae.

THE KING'S BANQUET

FOR the second time the Psalmist announces the entrance of the King of glory. We have witnessed His entrance into the temple made of stone; now He enters the spiritual "temple of the living God" (II Cor. VI:16). And the King loves the pure mountain air of youthful devotion, whither the wicked winds have not yet wafted the fumes and odors of the world below. The King loves the chivalry of youth, for the Priesthood is knighthood. Indeed, the King desires to hold His "sacrum convivium" every day under the humble roof of His loyal soldier. In fact the formula used at Holy Communion, "Domine non sum dignus, ut intres sub tectum meum," was first spoken by a soldier (Matt. VIII:8).

"Quotidiana vilescunt." Since this is true, the young soldier should strive from the very start so to order his life and so to focus the ineffable light of his daily sacramental Communion upon the road he travels, that it may illumine the beginning as well as the end thereof. As evening comes, and the sun drops to the west, let him set his heart like a compass on the advent of his Master in the morning; let his farewell to the tabernacle as he leaves the chapel for his night's rest, linger on all through the night in the inspired words of proud expectation and holy desire: *Et introibit Rex gloriae.* And after the King of glory has come to him, let him dwell on the Psalmist's words:

Quis est iste Rex gloriae? And all the marvelous graces of Holy Communion will blend with the answer. Like a golden pendulum his thoughts move backward and forward over his daily tasks, sanctifying them and bringing him closer to the One for Whose love he has chosen this life (*pro cujus amore festinant*). Meanwhile there will reign order and peace and divine grace in the sanctuary of his heart.

Frequent Communion brings countless fruits to the soul. It is the bread of the strong — *Dominus fortis et potens.* Rightly the Council of Trent calls it the antidote to sin — *Dominus potens in proelio* — in the battle against the ancient enemy. With the aid of this strength it represses inordinate desires — *Dominus virtutum ipse est Rex gloriae.* Lastly, it replenishes the soul with heavenly sweetness and consolation, for *Hi accipient benedictionem a Domino: et misericordiam a Deo salutari suo.*

To the minister of the altar Holy Communion should become in truth the "Panis quotidianus." It invigorates not only his spiritual powers but indirectly his natural powers and faculties as well. How can a man who stands close by the fire avoid feeling the heat? By speaking to the King, Who is also King of our hearts, by thanking, adoring, loving Him, we cannot help assimilating, in a small measure, His own perfections; we cannot help becoming Christ-minded and Christlike. St. Paschal Baylon was wont to turn unconsciously throughout the day in the direction of the tabernacle. The same saint, when lying in his coffin

before the altar, was seen to open his eyes when the Sacred Host was raised at consecration.

And what a delight to know that the King of our hearts lives under the same roof with us! Through Tonsure the youth becomes a prominent member of Christ's Mystical Body. He no longer lives for himself but for others as well. "This sacrament," says St. Bonaventure, "strongly enkindles in us a mutual love, and unites us firmly with the Head, from Whom the power of love diffuses itself among us, binds us all together and establishes us in the bond of fraternal charity." Every Holy Communion, then, is a blessing for the whole community in which we live.

"And I live, now not I, but Christ liveth in me" (Gal. II:20). St. Paul spoke thus in the vigor of his manhood; but if his words were true, why not believe them and live them in the days of our boyhood and youth? Christ was a Boy and a Youth. He had little to say to us at that age; but did He not live thirty long years in retirement to win the confidence and the friendship of those boys and youths who, like Himself, are preparing for the sanctuary? It was His "delight to be with the children of men" (Prov. VIII: 31). And when on the eve of His death He assembled His Apostles and friends at His farewell banquet and said, "With desire I have desired to eat this Pasch with you before I suffer" (Luke XXII:15), did He not indicate by these words that this desire had been with Him all His life, even from His boyhood days at Nazareth?

Devoti in Ecclesia tua persistere.

THE KING'S COURT

THE word *devoti* is derived from "devoveo" which means "to dedicate oneself wholly." *Ecclesia,* taken in its broad sense, comprises the kingdom of God on earth in all its fulness, in every department of its life and activity. *Persistere* implies perseverance with determination and interest. We take it that the present prayer asks of God the grace that the ordinands may "remain wholly and unalterately dedicated to the cause of the Church." To use a popular expression, they are to become Church-minded in the truest sense of the term. For the cleric should love the Church "as Christ also loved the Church" (Eph. V:25). She is at once his mother and his spouse. The words which St. Ephrem spoke to a holy bishop apply also to every priest: "Behold, thy flock is thy spouse." With holy ardor he loves this "glorious Church, not having spot or wrinkle, or any such thing" (Eph. V:27).

And this love for the Church extends to both Christ's kingdom, or the "Corpus Christi mysticum," and to the visible edifice of the Church which is the Eucharistic house of the "Corpus Christi verum." The youth who evinces at an early age, whether he be at home, in college or in the Minor Seminary, a real interest in church services and church affairs, that is, who is a miniature churchman, gives evidence of a real vocation: "For where thy treasure is, there is thy heart also" (Matt. VI:21).

Usually it is at the regular devotions which are held in the church or in the Christian home that the first seeds of priestly vocation are sown. The genuine candidate for the priesthood attends these ordinary forms of prayer in an extraordinary manner. What is a matter of duty and routine becomes to him a matter of joy. All these years spent in preparation for the priesthood are interwoven with the golden thread of the Psalmist's words: "One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life" (Ps. XXVI:4). And as he comes nearer to the goal his heart is absorbed in that other word of David: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord" (Ps. LXXXIII:2, 3).

In the court of the King there reigns the spirit of liberty; but it should not extend itself into singularity. Private devotions are laudable as long as they yield fruits of solid piety; but devotion to the tabernacle must always remain the stronghold for cleric or priest. An early appreciation of the liturgical functions will prove a perennial spring of priestly holiness. They all bring us close to the Holy Eucharist, which is the heart of the living Church. Following the liturgy is like touching the hem of the beautiful garment wherewith the King has clothed His Spouse. "Astitit regina a dextris tuis in vestitu deaurato circumdata varietate" (Ps. XLIV:10).

The term "persistere" implies the resolute and intelligent attention of the cleric to the magnificent panorama of the Ecclesiastical Year that constantly revolves before us. This

is the large picture book in which Mother Church turns a new leaf with new wonders every day for the joy and comfort of her children. It is a glorious oratorio with three great acts: Christmas, Easter and Pentecost. Each has its prelude and postlude. In the first, "the goodness and kindness of the Father" appears among men. In the second the Saviour rises gloriously from the dead. In the third the Paraclete comes with His graces and blessings. And all the beautiful mysteries of our faith and all the members of the celestial court, the angels and saints, are set before us with painstaking care and in the fine touches of a mother's hand. Here at his Mother's side the candidate prays and works and studies. If he loves this, he has found his vocation.

How strikingly the phrase *devoti in ecclesia persistere* applies to our Saviour's youth! His whole attention was riveted upon two objects: the sacred shrine of His family and the Temple of His Father in Jerusalem. For twelve years the Law confined Him to the former, while His soul languished for the latter. But no sooner had He entered the sacred precincts of God's house than He declared before His parents, and before the whole world, that this was the choice of His heart. The Evangelist allows us to infer that from thence onward His soul was wrapped up in His "Father's business"; for not another syllable is spoken until His graduation day — the day of His baptism.

Induat te Dominus novum hominem.

THE IMAGE OF THE MASTER

THE rhythmic stanzas of Psalmody have now ceased, and the bishop in grave accents impresses upon the candidate his parting instructions.

As he vests him with the white surplice he uses St. Paul's words to the Ephesians: "May the Lord clothe thee with the new man, who is created according to God in justice and holiness of truth" (IV:24). St. Paul had in mind a new creation after the image of God. The Church goes a step further: her prayer is that this candidate, wearing the token of sanctity, may be inwardly renewed after the image and likeness of the great Highpriest Jesus Christ. For in truth as well as in name he must become an "alter Christus."

The Church is strong, incisive and final when there is question of fundamentals. She brooks no hesitancy or trifling in the matter of the Priesthood. The "alter Christus" must be Christ in reality. The double accusative *induat te novum hominem* denotes not a mere "putting on," but a complete change from the old man into the new. The change must be thorough and unalterable. It must penetrate the very vitals of his being.

There must be no falsehood, deception or hypocrisy. "Justice and holiness of truth" exists where truth is the rock-bottom foundation. No other quality is stressed so frequently and so emphatically in the ordination ceremony as

truth — truth within and without; truth of the heart, of the mind; truth of action, truth with ourselves, with our fellow-men, with God; truth with Mother Church. Hence justice or sanctity founded on truth has nothing false, flighty or feigned. It arises from deep conviction and expresses itself straightforwardly.

If we would create the image of the Saviour within us, we should look into the mirror of divine truth which is the Holy Gospel. Jesus is pictured there from His birth to His manhood. When He took leave of His Apostles He said: "For I have given you an example, that as I have done to you, so you do also" (John XIII:15). The Holy Ghost did not write a systematic treatise, but drew a picture so complete and detailed, so genuine and sincere, that everyone will find therein what he seeks.

His youth is sketched in a few lines — like the first hasty strokes of the painter's brush on canvas. But the contours are so clear and bold that there is no mistaking the meaning. What is more, the Gospel of the Childhood may be traced back in all likelihood to the lips of her who "kept all these words in her heart" (Luke II:51). The first two chapters of the Gospel of St. Luke reveal the delicate touch of a woman; and she was the Mother of Priests. What a sad mistake the apocryphal gospels made when they tried to improve upon the picture drawn by this master hand!

There is the little town of Nazareth, the home of the first Priest. There is the humble and silent St. Joseph earning his daily bread with the crude tools of a primitive carpenter. There is Mary, our Saviour's Mother, who, if we

may say so, fostered the first vocation for the eternal Priesthood. And He "was subject to them" (Luke II:51). There is the familiar scene in the Temple; and we hear this golden rule for the young cleric: "Did you not know that I must be about My Father's business?" (II:49). And again St. Luke's pen goes on, jotting down the eternal and inscrutable counsels of the Almighty in a few human words: "And Jesus advanced in wisdom, and age, and grace with God and men" (52).

This is the image that we are to copy; we will succeed if we allow it to sink deep, deep into our souls. For it must be as St. Paul says: "The truth of Christ is in me" (II Cor. XI:10). There is no turning to the right or to the left, no glancing back to the heroes of long ago, or spying forward to the ideal man that modern education places before us; but we must ever press forward to "Jesus Christ, yesterday and today; and the same forever" (Hebr. XIII:8); "until," as the same St. Paul says, "Christ be formed in you" (Gal. IV:19).

In uncertainties, in doubts, in fears, when it is not convenient to seek advice, let us ask ourselves the simple but sincere question: "What would Jesus have done?"; and with the same directness the answer will come from our inmost soul. We have His own word for this: "But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John XIV:26).

Propitiare peccatis nostris.

GRACE WITHIN

AFTER the cleric is invested with the white surplice symbolizing innocence and purity, there follows a beautiful prayer which calls to mind, in varied allusions, the holy Sacrament of Penance. "Have pity on our sins, almighty, eternal God," so reads the prayer, "and cleanse these servants from all slavery of worldly ways." And further: "While they set aside the reproach of worldly habits, may they enjoy forever Thy grace."

It is quite plain that this prayer takes into account both effects of this holy sacrament, the cleansing from sin and the establishing in newness of life. When the Sacrament of Penance is received at long intervals, it naturally maintains the character of law, necessity and deliverance from sin. If, however, it is received with frequency, as a matter of spiritual routine, it takes on the nature and functions of an instrument of advancement, of invigoration, of spiritual adornment. This is what it means in the life of the cleric, who should accustom himself at an early age to a regular weekly confession.

In his life the weekly confession can and should be made the clearing house, as it were, for all his spiritual efforts and activities; the central office for the business of sanctification, where accounts are kept, where the documents of good management are on exhibition, where meetings are held with the chief adviser of the firm, where

plans are laid for profitable administration for the ensuing week. Thus, this wonderfully efficient means of grace, the holy tribunal of penance, will no longer remain a place where refuse or waste is deposited, or where complaints and grievances are registered and penalties are issued, but it will turn into a station of rest, of spiritual counsel, of refreshment and general rehabilitation. The routine examinations of conscience during the previous week, the resolves that were made perhaps too hastily at prayer or Holy Communion, the new starts that were initiated in all our work, will be audited here, the budget examined, the balance struck, and ways and means agreed upon for the more fruitful carrying on of this all-important business. Yet it is not a business in the worldly sense but one of far superior character. Our stewardship rests not upon human calculations but upon the fidelity and loyalty due to our Lord and Master, Who is Christ. Every confession should bring us nearer to Him and strengthen the ties of love and friendship with Him.

Military discipline the world over demands cleanliness and order in the soldier. This is the first lesson the new recruit has to learn. For this reason there is the regular review or inspection. For the future soldier of Christ the weekly confession should serve this purpose. It brings the tribunal of penance into the presence of the King. The Wise Man says: "They that act wickedly are abominable to the King: for the throne is established by justice" (Prov. XVI:12). Every blemish, therefore, on the soul of the soldier is a mark of disloyalty to the King. And like the

throne of the King, so must the recruit seek to establish the affairs of his soul in justice.

The regular, sincere and orderly reception of the Sacrament of Penance not only gives proof that the tyro in the spiritual life possesses some of the fundamental requisites for successful and fruitful service in the sanctuary, but it also establishes him firmly in the way of ever-increasing grace and true sanctity. This is the final motive of it all, as the present prayer twice expresses it: *Tua semper in aevum gratia perfruantur;* and again: *Tua virtute haereditatem subsequi mereantur aeternam in cordibus.*

Three things should always be borne in mind. First, the sacrament operates "ex opere operato"; that is, the effect is there regardless of any sensible feeling. Secondly, sincerity is what God wants, and this sincerity should mark the Act of Contrition as well as the straightforward, unadorned confession. Thirdly, it is more important to discover the root of a fault than to fret over the number of minor faults committed. A weed is not destroyed by tearing off its top but by pulling it out by the roots.

In this way our regular confession becomes the time clock of real progress and advancement — advancement "in wisdom, and age, and grace" (Luke II:52), after the pattern of Jesus of Nazareth. Such advancement is not subject to fits and starts, impulse and temper; rather it has the safe and solid ways of real godliness and ~~the certain heir-~~ ~~ship of~~ heaven. certainty of possessing heaven

Ab omni servitute saecularis habitus.

DIGNITY WITHOUT

THROUGHOUT the ceremony of Tonsure much stress is laid on the propriety of outward appearance. In the very first prayer over the candidates the Pontifical makes the point that, "as they are being changed in their outward appearance, so may Thy right hand grant them increase in virtue." Appearance and virtue are here placed side by side. The former is taken as an incentive and a symbol for the latter; again, the latter, which is substance and reality, should serve as a norm for the former. It is generally agreed, in fact, that the exterior is a certain indication of the interior of a man. In the last prayer for Tonsure the Pontifical simply speaks in the same breath of modesty in dress, becoming demeanor and holiness: *habitu honesto, bonisque moribus atque operibus*. For in all these things "they should strive to please God."

Order, propriety and neatness should adorn the cleric at all times. The body is the "temple of God." The Church places upon it its sacramental benedictions. Our divine Saviour makes it His dwelling place; His sacred Blood may be said to course in our veins. And certainly, if the world rightfully demands certain conventions, and especially cleanliness, propriety in dress, and good manners, the Church has even a greater and more sacred right to these observances. The cleric is of noble blood. Hence he should strip himself of whatever is redolent of "secular servility" (*ab omni servitute saecularis habitus*). He should lay aside "the reproach of worldly ways" (*ignominiam saecularis habitus*). His station is the sanctuary, and he should scrupulously strive to show forth the dignity of his profession. With St. Aloysius he should seek a high standard in all things, with the conviction, "Ad majora natus sum."

Hence good manners, courtesy, politeness should ever mark the minister of the sanctuary as he appears before men, whether it be at the sacred functions or outside. Let him learn a lesson from the Ceremonial of the Church which regulates every movement of the ministers, to the smallest details. Moreover, he should never deny his clerical state or calling, even at recreation or in the company of men of the world. When St. Peter joined the rabble in the court of the highpriest, they recognized him as a Galilean, "for also thy speech betrayeth thee." Peter felt ashamed; instead, he should have been proud that he was recognized as a disciple of the Master. The remark should have served him as a timely warning. St. Francis used to say that he always carried his cell with him when he went into the world. Even so, the cleric should always reveal in his every action, word and manner that he belongs to the "generatio quarentium Dominum." True, "Caula non facit monachum," as the old monks used to say; neither does the cassock or surplice make the cleric. And yet the cleric should love his cassock, or his priestly dress. It reminds him that he is the Master's disciple. It is his safeguard and protection. If he wears it in the true spirit, if it

bears out what it signifies, it cannot but serve the edification of the faithful and the good name of Mother Church.

How we should love to gaze upon Jesus, the carpenter's little Boy at Nazareth! The Psalmist sees Him from afar when he exclaims: "Thou art beautiful above the sons of men; grace is poured abroad in Thy lips; therefore hath God blessed Thee forever" (Ps. XLIV:3). The Evangelists drop an occasional remark or hint which indicates that dignity, refinement and kindness adorned the home of Jesus. There is Joseph's fatherly and self-sacrificing concern for the Child and his delicate and tender considerateness of His Mother. Mary's long journey "into the hill country," her greeting of Elizabeth, and her stay for three months, portray her fine sense of charity. She speaks little; she ponders much. Dignity and sympathy mark her every action. With what a fine touch of courtesy she phrases her words to her Child: "Behold, Thy father and I have sought Thee sorrowing" (Luke II:48). A mother's love made her speak, but in the impulse of the moment she did not disregard the father's place of honor. No wonder that the Child should advance in "grace with God and men" (Luke II:52). The Greek word "charis" (grace) reverts here to its original meaning, which is gracefulness, lovableness because of virtuous life and demeanor.

Similitudinem coronae tuae gestare.

DISCIPLINE WITHAL

"MY KINGDOM is not of this world" (John XVIII: 36), the Saviour declared to Pilate. Amid the joyous and jubilant praises of the King and His glorious court there comes from the earnest lips of Mother Church the reminder to the neophytes that the outward mark of the clerical state is the symbol of the Crown of Thorns which the Saviour wore on His royal road of the Cross. And forthwith St. Paul is at hand to instruct the young cleric that the privilege of wearing this crown brings with it the duty of "always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies" (II Cor. IV:10).

When the shepherd boy David put on the heavy armor of Saul he was crushed by its weight. Such is not the method or manner of Mother Church. Though she believes in the age-old principle that "it is good for a man when he hath borne the yoke from his youth" (Lam. III:27), she never requires that her children should burden themselves beyond the strength and capacity of their natural powers. Prudence is the golden rule that she prescribes, in this as in all other things.

Mortification is not the end but a means to the end. It is not intended to destroy or crush nature but to make it subservient to the will and to the workings of grace. While heavy and arduous penances are prudently kept away from

the young aspirant to sanctity, still it is quite in order that he should be familiarized at an early age with the name and practice of mortification which our saints have sanctified, and with the principle that there can be no perfection without it. The world, the devil and our nature, weakened by original sin, make it a necessity. And here, as in all things, "it is the spirit that quickeneth" (John VI:64).

Hence the future minister of Christ will seek to acquire the strong and healthy spirit of mortification, which flows straightforwardly from the love of the Master. Led on by this spirit of the saints and martyrs of old, he will practise self-control, self-restraint and self-discipline. Modern education will like these words better than "mortification," but the name does not change the essence of the thing. Nor does it change its value as long as the motive is pure. And discipline it should be in the fullest sense of the term: discipline of the heart, of the mind, the imagination, of all the internal and external senses.

The Psalmist says: "Disciplina tua ipsa me docebit" (Ps. XVII:36). Those who make every concession to human nature and yield to every comfort and relaxation imagine that they are enjoying true liberty. But, as a matter of fact, they are shackling their liberty. They forget that timely pruning insures abundant growth. They forget that in the moral order self-discipline makes for ease and poise. Undisciplined indulgence creates bad or undesirable habits which sooner or later become heavy burdens. There is sound philosophy in the old saying: "Natura parvo contenta." Discontent sets in when comforts cease. Like spoiled

children we cry for the toys of earlier days. Let us govern our nature aright and train it for the "narrow gate."

The goal is to make the will complete and undisputed master, within and without, and over our whole environment. If the Priesthood is the glory of manhood, then it is easy to see that the two must be welded together from their earliest beginnings; that the neophyte in the clerical state must acquire genuinely manly qualities and traits. But the essence of manhood is that the will prevails and commands. And for youth there is no discipline more effective and lasting than the strict and consistent conformity with rule and regularity.

The Crown of Thorns was placed on the holy Infant's brow when Simeon pronounced Him "a sign which shall be contradicted," and said to His Mother: "Thy own soul a sword shall pierce" (Luke II:34, 35). During His entire beautiful childhood and youth, amid all the joys and sunshine that belong by every right to the "generatio quaerentium Dominum," the Cross of Calvary stood before Him. "Disciplina pacis super eum," as Isaias had said centuries ago. No wonder He answered His Mother in the language of matured, disciplined manhood: "I must be about My Father's business" (Luke II:49). Thirty years a carpenter's Son, three years "One Who ministers," and three days "in the bowels of the earth," our Highpriest may well turn to His future priests and say to them: "My son, neglect not the discipline of the Lord" (Hebr. XII:5).

Hodie de foro Ecclesiae facti estis.

THE RULE OF LIFE

IN THE final admonition the bishop stresses the significance of the distinction conferred upon the young men: "This day you have been admitted to the forum of the Church; you have acquired the privileges of the clerical state. Take care, then [*Cavete igitur*]," the bishop warns, "lest you forfeit what you have: seek to please God by your conduct [*habitu honesto*], your probity [*bonisque moribus*], your good works [*atque operibus*]." This is what we may term in popular language a "big order," and there is only one way to accomplish it. St. Bernard gives the cue: "Serva regulam, et regula servabit te."

God is a God of order and rule. Among all earthly institutions God's Church shines forth as the finest exemplar of order, organization and regularity. Her forum, both internal and external, is the very essence of order. But there can be no order abroad, if it is lacking at home. Hence the necessity of establishing order and of following a definite rule of life on the road to holiness. For "if a man know not how to rule his own house, how shall he take care of the Church of God?" (I Tim. III:5). When the bride in the Canticle of Canticles confesses: "He set in order charity in me" (Cant. II:4), we may properly understand it in this sense, that her heavenly Bridegroom set in order and regulated her interior and spiritual life.

The rule of life implies fundamentally two things: the

listing of our daily duties, and the assigning of each to a proper period. Our routine must be based on a principle; and our first principle is obedience to authority or to the order laid down. Spiritual, not human, wisdom will determine the remainder. Duty comes before pleasure; substance before accidentals; the useful before the agreeable. Do not delay till tomorrow what should be done today. What is hardest, do first. Give each thing its proper time, and assign to each period of time its proper task. If prudence and practical sense direct us, there will be ample time left for recreation and reasonable diversion. Since we cannot do all we desire, we should not desire unreasonably what we cannot do. A young man's rule of life should cover the full day, the week, the month and the year. Once set down, it should not be changed or overridden except for a grave reason.

As to the content of this rule, both body and soul must have their share. Our studies will naturally claim the larger part, but the soul must not be deprived of "the better part," which is mainly our evening and morning devotions. Thus our *privilegia clericalia,* the greatest of which is the privilege of striving after holiness, will be duly safeguarded.

To this liberalistic age rules are odious. The man who observes them conscientiously is looked upon as weak and over-meticulous, as lacking courage and "backbone," as the saying is. These critics seem to forget that it usually takes more courage and backbone to observe rules consistently than to disregard them. Usually also it is the offender who covers his real weakness with the feigned courage of his

lips. He lacks both vision and depth; whereas the "doer of the word" (Jas. I:22) is committed to a sound and sane philosophy, which will save him in the end. A cleric or religious who looks with disdain upon the regulations of his state or Order betrays a superficial mind and a disloyal heart.

And again there looms up before us the beautiful Exemplar of the priestly vocation. As St. Paul says: "But when the fulness of time was come, God sent His Son, made of a woman, made under the law" (Gal. IV:4). As a Youth He went dutifully about His "Father's business"; as a Man He gravely advised His mother: "Woman, what is that to Me and to thee? My hour is not yet come" (John II:4); on the eve of His death He said: "Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee" (John XVII:1). Surely He fulfilled the admonition of the Pontifical, *ut Deo placere possitis,* when He confessed: "Quia ego quae placita sunt ei, facio semper" (John VIII:29). And yet we cannot fathom that the Son of God should have lived those thirty precious years hidden away in little Nazareth, while the world before and after Him would avidly devour every smallest incident of His secluded life. We are apt to forget the ancient truth spoken by God: "My thoughts are not your thoughts; nor your ways My ways" (Is. LV:8). Those thirty hidden years were so ordained by divine wisdom that the Eternal Son of the Almighty Architect of the universe should do hard manual labor in a lowly workshop, subject to an unlettered, simple artisan, and thus merit the unique title of "the carpenter's Son."

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The Purgative Way



Omnem immunditiam et nequitiam ejiciatis.

THE OSTIARIATE — THE LECTORATE — THE EXORCISTATE

THE HUSBANDMAN shows the analogy between the three stages of the natural life and the spiritual life when he first purges, plows and harrows the field; then plants or sows the seed; and finally reaps the ripe harvest. Purging, plowing and harrowing are actions which characterize our task on the Purgative Way. It is the way of beginners — beginners on the road to holiness. There are sins to be atoned for, temptations to be overcome, vices and evil tendencies to be crushed, or at least put under control.

It is a tortuous, uphill road, and frequently the traveler grows weary; at times he actually succumbs. Love and hope gleam into his soul, but his prime motive remains fear. Virtue has not yet taken a positive stand, while the battle against vice continues.

How long will this period last? That depends on a person's nature and temperament, on his early training and his past. It also depends on his will power; and last but not least, on God's grace. For some a few months suffice to reach a higher level; others need longer; and many never advance beyond this stage.

The travelers on this Way are of three classes: penitents, innocent souls and the lukewarm. The first grieve for the sins of their past and sincerely strive to conquer their passions. The second have been saved the horror of sin and the corruption of the world, but have never seriously set about the practice of virtue. The third, though converted to God, are careless about their advancement and liable to lapse into sloth and tepidity.

Mother Church has a definite mind on all this as far as her future ministers are concerned. She calls those into the sanctuary who have kept the baptismal garb unsullied, but she demands of them watchfulness, assiduity, zeal and positive progress "from virtue to virtue." She receives those who, though fallen through weakness, are urged by the sincere determination to profit by their fall, and like St. Augustine, to raise a structure of sanctity upon the foundation of genuine penance and high resolve. But she does not want sluggards in the sanctuary, unless they

rouse themselves from their lethargy, "purge out the old leaven," and walk "in sincerity and in truth."

The Church demands action in her ministers. She wants them to proceed quickly from the Purgative to the Illuminative Way. The three Minor Orders set forth her mind with clarity and emphasis. She urges the Porter to reform externally; the Lector internally; the Exorcist to gain control over Satan and to cure ills of every kind. To all three she affords excellent and efficient means toward progress in holiness.

In the parable of the husbandman the Master strikes a familiar note (Matt. XIII:1-23). The seed falling among thorns applies to the Porter, who must seek to banish from his soul "the care of the world." The seed falling on stony ground teaches the Lector that grace must strike deep roots within. The seed by the wayside instructs the Exorcist to guard against the wiles of "the wicked one."

In few and forceful sentences the Evangelists narrate the events that intervened between the departure of Jesus from Nazareth and His public appearance. These events throw much light on the chief practices of the Purgative Way, which are: penance, warfare, advancement. The preaching of penance by the Precursor, the man in camel's hair by the banks of the Jordan, is an eloquent appeal for mortification,

without which there can be no sanctity. In His own temptation the Master teaches us the art of warfare against Satan and his allies, the flesh and the world. And lastly at His baptism and the calling of His first Apostles He sets before us the spirit that should be ours, and the use we should make of the manifold means for our spiritual advancement.

There is an air of promptness, directness and determination in all that the Master and His glorious Precursor said and did during this brief period. The youth of our day should find this particularly appealing. The first book of "The Imitation of Christ" will set before him in a manner from which there is no escape what the novice in the school of Christ must do. "Assuredly they especially advance beyond others in virtue, who strive the most manfully to overcome the very things which are the hardest and most contrary to them" (ch. 25).



THE OSTIARIATE

Ostiarium oportet percutere cymbalum.

WATCHFULNESS

THE duties of the Porter are strenuous and arduous. They require strength, energy and self-discipline. Day and night (*diebus ac noctibus*) he must be at his post. With scrupulous regularity he must sound the large metal plates, which were customary in the early Church, to call the faithful to divine services. He must tend the door, admit the faithful, and keep out the infidels, even by main force. He must make preparations in the sanctuary and the sacristy for the divine service, and keep immaculate cleanliness and order in the house of God. Thus the Porter symbolizes in his person and office a quality or virtue which has been a conspicuous characteristic of the Church from her very infancy.

Watchfulness is not sanctity, but neither may we hope ever to acquire sanctity if we fail to acquire watchfulness.

This important habit is indispensable for efficiency and progress in any position in life. The present age, with its high price on the element of time, with its bewildering multiplicity of machinery, with its high-pressure methods in every department of life, considers watchfulness as a foremost character mark in the recommendation of a candidate for any position. But the Church and the masters of the spiritual life have nothing to learn from the world; they have taken that attitude from the very beginning.

With pride do we refer to our Church as "the holy mountain," "the mountain of God," "the city seated on a mountain"; and these names are well deserved. The Church, in turn, loves to style her ministers "the watchmen on the walls of Jerusalem" (Is. LXII:6). Unceasingly she calls out to them: "Watchmen, what of the night?" (XXI:11).

She has consecrated the time for rest with three nocturnes. She greets the dawn with her joyful cry: "Ad te de luce vigilo" (Ps. LXII:2). At sunrise her ministers chant: "Jam lucis orto sidere." Throughout the day her lips breathe the Master's admonition: "Quoniam nescitis diem neque horam" (Matt. XXV:13), and at sunset the warning of the first pontiff: "Fratres, sobrii estote et vigilate" (I Pet. V:8). By holy fasts, vigils and solemn services she commemorates her divine Founder's birth on a cold winter night; His bitter vigil in prison; and His Resurrection before the sun had risen.

Watchfulness means two things: first, to reduce the time for sleep to what is necessary, and promptly to arise whenever duty or devotion call; and second, not to waste precious time in drowsiness, idleness or foolish distractions. The young man who cannot overcome his habits of sleep or indolence hardly fits among the leaders of the Church Militant. St. Francis would call such "Brother Fly." And the Wise Man says: "Go to the ant, O sluggard, and consider her ways, and learn wisdom" (Prov. VI:6).

The Porter at the door of the material temple is admonished to exercise equal watchfulness over the invisible temple which is within him. This he must guard sedulously, lest the enemy enter, and lest he miss those little graces which may come to him at any moment. St. Paul seems to point his finger at him when he writes: "If I speak with the tongues of man, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor. XIII:1). "The better gifts" he must learn to seek; "the more perfect way" he must learn to walk.

The sturdy figure of the Porter at the church door strongly reminds us of that other watchman who guards the door of the New Testament: as if the Evangelists had agreed that we should first meet the Precursor, and assimilate from this flower of the Old Testament the rudimentary lessons of holiness before being introduced to the Master. "This is he of whom it is written: Behold I send My angel before Thy face, who shall prepare the way before Thee" (Luke VII:27). And when "the word of the Lord was made unto John" (Luke III:2), it found him watching in the desert. With a lion's roar, "the voice of one crying in the wilderness" (John I:23), he announced the dawn of redemption to a sleeping world.

Claudatis diabolo, et aperiatis Deo.

THE EXTERNAL SENSES

BY REASON of his name and office, the Porter holds the strategic position at the very threshold of God's temple. The keeper of the door, his figure and function suggest to the novice in the spiritual life what manner of man he must be if he would safely guard the doors of the invisible temple which is the heart. From the very beginning the men of God have taught that the five senses are the doors and windows of the soul. This truth has its root in the philosophical axiom: "Nihil in intellectu quod non prius fuerit in sensu." Hence, to check the senses means to prohibit the devil and his ally, the wicked world, from entering the sacred sanctuary of the soul which the Holy Ghost alone should claim as His rightful dwelling.

As the eye is the mirror of the soul to the world without, so also is it the mirror of the world to the soul within. God has given us vision that we may know Him through His works, that we may praise Him for their grandeur, that we may love Him for their goodness and beneficence. But to the cleric who has chosen God as the portion of his inheritance, this most precious and most delicate instrument may become a deadly weapon in the wily hands of Satan. The evil one cannot but envy him this precious choice, and will strive so to beguile him with the attractive forms of creatures as to divert his heart to a fleeting inheritance. All of God's creatures are good, but he who seeks the highest

Good may not stop with the creature. Holy Job was most eloquent of God's power and beauty in nature, and still he confessed his manly resolve: "I made a covenant with my eyes that I would not so much as think upon a virgin" (XXXI:1).

The sense of hearing which conveys to the intellect that most delectable of nature's hidden forces, music in all its varieties, and the gift of speech which more than any other gift bespeaks man's divine origin: these two, by native right, constitute the twin agencies of man's life and relations. By their proper use man asserts his dominion over nature; by their abuse he lowers himself beneath it. Thus the tongue may become "a fire, a world of iniquity," says St. James (III:6); and Ecclesiasticus warns: "Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth" (XXVIII:28). The five pillars of society, truth, justice, charity, chastity and religion, must fall under the stroke of unbridled tongues. And, as the Wise Man observes, "In many words shall be found folly" (Eccles. V:2).

The sense of taste aids us to acquire strength, vigor and endurance for the ministry. It is a means to an end; it is not the end. "The kingdom of God is not meat and drink" (Rom. XIV:17). With a pure and holy motive we must keep the fasts and abstinences provided for by the precepts of the Church. The dining hall offers many opportunities for mortification. In all these things love should inspire us; prudence should direct us. In the old monasteries there

was an inscription over the doors of the refectories: "Cibus cibo melior."

The sense of touch has this in common with the sense of taste, that both may become the instruments of capital vices, viz., gluttony and lust. St. Francis solved the whole problem by calling his body "Brother Ass." He treated him accordingly, with small rations and heavy stripes. We may not be prepared to follow such a course, but nonetheless we must ever remember that the spirit of Holy Orders is a spirit of hardship, strenuosity and endurance, rather than softness, ease and comfort.

Even the sense of smell is subject to worthy and unworthy uses. And when we look around us we shall find that our life is ensconced in a multitude of comforts which can be dispensed with and which hardly befit the manly simplicity and ruggedness of clerical life.

"And the same John," narrates St. Matthew, "had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey" (III:4). And later Jesus asked the multitude: "What went you out to see? A man clothed in soft garments?" (Matt. XI:8). Here was a man who could say with conviction: "Bring forth therefore fruit worthy of penance" (Matt. III:8). "For now", he continues emphatically, "the axe is laid to the root of the trees" (Matt. III:10). To lay the axe to the root is to exercise strict and merciless discipline upon the senses which are the root of all evil.

Quasi reddituri Deo rationem.

RESPONSIBILITY

IN HUMAN affairs the primary requisite in the man who aspires to an office is the sense of responsibility. This truth is as old as human society. In the Roman world the safety of the state and the community was considered secure as long as every official or public keeper could promptly answer the call: "Redde rationem."

No wonder that Mother Church should embody this world-old principle in the formal commitment of the very first office within her charge. It is a moot question as to what should be considered the fundamental and primary qualification of the candidate for the holy Priesthood. The Pontifical suggests the answer at the ordination of the Janitor. Hence, the young man who lacks the sense of responsibility, who is not imbued with the keen and deep-sunk consciousness of duty, should never be permitted to approach the sanctuary, and his name should be forever struck from the books, no matter how good his intention or how promising his talents.

Very aptly the Keys serve as the "materia" for the Order of Janitors. Keys signify authority. Authority brings with it the burden of responsibility. Authority exercised without the conviction that a strict account must be rendered for every act, becomes a tool of human whim, a menace to the very interests for which it was instituted. Hence Mother Church confronts her candidate at the very threshold of

his ministerial career with the peremptory demand that he bring with him from the world without that fundamental qualification of true manhood, that most essential requisite for order, honesty and good government, that indispensable mark of all virtues whether natural or supernatural, a sense of responsibility.

The words *reddituri Deo rationem* imply that the account is to be rendered to God, and also that what has been a natural virtue is now raised to the supernatural level. As though from a distance, the candidate hears the voice of the Master, "Give an account of your stewardship." He becomes conscious that while the ceremony of Tonsure has surrounded him with the dignity and the joy of the house of God, he is now reminded, in sterner accents, that his position is one of strict accountability.

He is told that from this day forward he must render an account for "those things which are locked under these Keys." The implication is clear. Only a moment ago he learned that the Keys were meant to open and shut not merely the "visible church" but also the "invisible house of God, the hearts of the faithful." Further, there was impressed upon him the hope of the Church that through his words and example the faithful might keep in their hearts and put into practice the words of God.

And this is the deeper meaning, the wider scope, of his responsibility. *Sic agite* is a challenge to him to put forth strenuous efforts in the work of his own personal sanctification. In his younger days the words of St. Paul, "You are the temple of the living God" (II Cor. VI:16), sounded to

him like a beautiful inspiration; at this moment they bespeak to him a solemn obligation. He realizes that "those things which are locked under these Keys" embrace the entire momentous work of sanctification, the unremitting striving after perfection.

The sense of responsibility in a man reveals that he has an appreciation of the true purpose and philosophy of life. He realizes that he is a free being endowed with the knowledge of his destiny. Thus he rises above all irrational creation and, vested in the toga of a free-born citizen, he enters, as it were, the council of the Almighty.

A deep sense of responsibility shows in every word and action of the Precursor. "And thou, child, shalt be called the prophet of the Highest" (Luke I:76), said Zachary of him. And the Master asked the multitude: "What went you out into the desert to see? A reed shaken with the wind?" (Matt. XI:7). The Baptist knew his calling. He prepared himself in seclusion, and at the given signal he came forth to deliver his message. And what a message it was! Every word carries conviction, fortitude, fearlessness. "Ye brood of vipers," he accosts the hypocrites, "who hath showed you to flee from the wrath to come?" (Matt. III:7). To the publicans he says: "Do nothing more than that which is appointed you"; to the soldiers: "Be content with your pay" (Luke III:13, 14). Boldly he proclaims to King Herod: "It is not lawful for thee to have her" (Matt. XIV:4). This word cost him his liberty and his life.

Fidelissima cura in domo Dei.

FIDELITY

IN THE prayer which follows, the bishop blesses the neophytes and pleads with God to grant them *fidelissima cura in domo Dei.* It is difficult to imagine a more appropriate adornment for the youthful cleric. He must learn to be absolutely reliable and dependable in all things that pertain to the material house of God, for later he will be manager for the Holy Ghost in His spiritual temples, the souls of men.

Hence the Pontifical aptly characterizes *cura* with the superlative *fidelissima.* This adjective places that habitual care on a spiritual level. Any task in God's house, no matter how lowly or menial, is to engage both hands and heart: the hands performing the work with the utmost care, the heart raised to God in faith and fidelity. Fidelity is not a new virtue, but rather a manifestation of the deep sense of responsibility. It must develop into a habit, a second nature. It must manifest itself in an ever-watchful diligence, a scrupulous exactness, a real devotion in regard to all holy things.

The Pontifical points especially to the apparently little, the insignificant things; precisely because in God's house nothing is little, and whatever may be lacking in measure, obedience will supply in intrinsic worth. In this sense the term *fidelissima* is an allusion to the Master's promise: "Ecce, fidelis servus et prudens, quia super pauca fuisti

fidelis, supra multa te constitutam." For the same reason the Pontifical contrasts *negligentia* with *fidelissima cura: Providete, igitur, ne per negligentiam vestram aliquid depereat.* The Priesthood is manhood in fullest measure. It is the exclusion of all negatives; it consists of, and rises loftily upon, the strongest positives in human nature. *Negligentia* is composed of "nec" and "lego," and the latter means "to pick up piece by piece"; in other words, to attend to the little things in the house of God. Thus, at the very entrance to his new station, the cleric is directed not to neglect anything, no matter how small and insignificant, that concerns the propriety and adornment either of the visible house of God or of His invisible temple, the human heart.

Ne aliquid depereat! This monition should engender an almost instinctive anxiety regarding sacred things. It would seem that the Pontifical phrased this thought after the Saviour's own words: "Colligite quae superaverunt fragmenta, ne pereant" (John VI:12). It was undoubtedly this thought that made the holy boy Tarsicius clasp the Sacred Host immovably to his heart under the heavy blows of the rabble. It was, in our own day, the last thought in the mind of Father Leo Heinrichs of Denver, Colorado, when, shot to death at the communion railing, he cast his dying glance on the Sacred Hosts scattered on the floor.

And so in his spiritual life the cleric must learn to exercise the most faithful care, lest through his negligence even the smallest grace, the apparently most casual opportunity for doing good or advancing in the love of God, be lost.

Fidelity is not scrupulosity, nor must it ever stray into

scrupulous habits. Fidelity is marked by calmness; scrupulosity by nervousness. The former proceeds from faith and love, and tries to do good; the latter proceeds from fear, and worries constantly about avoiding evil. The scrupulous person should learn to realize that God is a kind Father Who is pleased when the child seeks to follow Him, even though it may often slip or stumble.

St. Luke narrates that the parents of the Baptist walked "in all the commandments and justifications of the Lord without blame" (I:6). Zachary, his father, received the glad tidings of the birth of a son "when he executed the priestly function in the order of his course before God, according to the custom of the priestly office" (I:8, 9). It is edifying to read how the aged priest, who had been struck with dumbness, writes down on the writing table with scrupulous exactness the command of God: "John is his name" (I:63). No wonder that fidelity to his calling in every detail characterized the life of this child. Faithfully he spent his days "in the deserts until the day of his manifestation to Israel" (I:80). He fashioned his whole life literally after the prophecy of Isaias: "I am the voice of one crying in the wilderness, make straight the way of the Lord" (John I:23).

With *fidelissima cura* he prepared "unto the Lord a perfect people" (Luke I:17), precisely as the prophet had directed: "Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain" (Is. XL: 4; Luke III:5).

Ad distinctionem certarum horarum.

PROMPTNESS

PROMPTNESS is the right hand of the virtue of obedience, and its outward mark. The Church knows that faith and devotion thrive abundantly, and that God's graces flow profusely, where order reigns. She calls the faithful to services at appointed times, and the church bell is the token and symbol of promptness. Hence the Pontifical insists time and again that the Porter must be on hand: *certis horis; diebus ac noctibus; ad distinctionem certarum horarum.* The promptness and swiftness of the angelic spirits at the throne of God should serve the ministers in the sanctuary as a pattern: "Qui facis angelos tuos spiritus, et ministros tuos ignem urentem" (Ps. CIII:4). The Church appreciates the value of time and promptness, not only because of her divine commission, but also because of the human wisdom which her two thousand years of experience with all manner of men have taught her. She finds that in this way she may enhance the glory of the house of God and the edification of the faithful. Indeed, in these busy days of ours, when time is so precious, the faithful are willing to pardon their ministers many faults, provided they possess the redeeming quality of promptness. The routine of the world has been rendered mechanical to such an extent that lack of promptness is a grievous sin against society.

In the spiritual life there can be no real progress unless

things are done scrupulously at their appointed time. That is the purpose of the seminary horarium. Failure to comply with it marks a seminarian as a doubtful candidate for the sacred ministry. On the other hand he should rise above a purely mechanical observance; if he fails to do so, he misses a valuable asset for spiritual advancement. "All for Jesus" is just a little phrase, and easily spoken; yet it means the turning of the switch whose spark connects an insignificant act with the great flame of divine love. And to be concrete, the real test of genuine promptness, or better, of genuine zeal, is the answer to the call for rising in the morning. What a humiliating sight does that cleric afford us, and what a burden does he load upon his own shoulders to be carried to the end of his days, who cannot gather sufficient manly strength for the little sacrifice of rising promptly! A poor testimony indeed for one who desires to be numbered among the soldiers of the King, the anointed of the Lord, the apostles of Christ!

Time and again in the holy Breviary which she has written for the daily use of her ministers, Mother Church urges them on to promptness. Advent opens with the cry: "Hora est jam nos de somno surgere." Epiphany mingles the voice of the cock with our hymns: "Praeco diei jam sonat, jubarque solis evocat." Paschal time thrills us with the joyful meter: "Aurora coelum purpurat, aether resultat laudibus."

One of the greatest gifts of God to man is time. One moment suffices to merit eternity; one moment suffices to lose it. Every moment holds special graces, special favors.

The Master says: "Behold I stand at the gate and knock" (Apoc. III:20). Our feeble minds cannot advert to this solemn truth every instant of the day. But we are always safe, and we shall never miss a golden opportunity, if we obey the call of duty without delay. It is so easy to forget this truth, and to lull ourselves into a state of comfortable indifference. Let us recall the words of St. John, the aged prophet of Patmos: "Seal not the words of the prophecy of this book: for the time is at hand" (Apoc. XXII:10). "Tempus breve est" (I Cor. VII:29), St. Paul thunders to the world; and his word should be heeded by God's anointed. And the Master says beseechingly: "My time is not yet come; but your time is always ready" (John VII:6).

The Precursor is the perfect type of promptness. His mother Elizabeth confessed to Mary: "For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy" (Luke I:44). He has made promptness a virtue and imparted to it the spirit of holy joy. And the Baptist's spirit was transfused into the very life of the infant Church. St. Luke notes with his usual care the exact time "when the word of the Lord was made unto John" (III:2). There was no hesitation; forthwith he came and delivered his message: "The kingdom of heaven is at hand" (Matt. III:2). This word has become the outstanding motto in the spiritual life.

Tuo pareant obsequio.

DOCILITY

DOCILITY is the disposition which reveals a humble, candid, tractable and submissive nature. It is a fundamental requisite in the aspirant for Holy Orders; first, because the cleric, if he desires to be of any use in the Church, must become "a man subject to authority"; and secondly, because docility is the foundation of the great virtue of obedience, without which neither the Priesthood nor holiness itself is of any avail.

The text of the Pontifical chisels out in sharp lines the purport of the cleric's docility. *Tuo* refers to God, for from the very start the cleric should see God's will and wisdom in every lesson, every rubric, every ordinance of his superiors, every ruling of the Seminary and the Church. *Pareant* means literally "to appear, to be at hand"; that is, to have an open mind, a receptive heart, a ready will in all matters. It brooks no hesitation or wavering; no sluggishness or contradiction; no stubbornness or conceit. It calls to mind young Samuel who rose three times from his couch and appeared before Heli, saying: "Here I am, for thou didst call me" (I Kings III:5). *Obsequio* excludes all mechanical and servile submission; it is in effect the obedience of filial deference and devotedness; as Samuel, when called the third time, said: "Speak, Lord, for Thy servant heareth" (10). The young cleric should appear before God and his

superiors like an unwritten sheet of white paper, ready to receive any message or instruction.

Docility goes hand in hand with promptness and fidelity, and carries out its work with cheerfulness and simplicity. "The Lord loves a cheerful giver." To do our work with sighs or resentment is to double the burden. And why should not God's servants be cheerful? Is not all their work done "ad invocandum nomen Domini"? As the Psalmist says: "Jubilate Deo omnis terra: servite Domino in laetitia" (Ps. XCIX:2).

Docility always associates with itself the fine quality of simplicity; for "if thy eye be single thy whole body shall be lightsome" (Matt. VI:22). The words *Tuo pareant obsequio* imply that the docile servant watches with an eager, a single eye every command of his superiors. He does not ask for reasons. He observes the letter of the law. He even anticipates the wishes of his superiors; and he is convinced that God looks upon the willingness of the worker rather than upon the perfection of the work. The young man who enters the sanctuary with a critical eye, who sneers at venerable traditions, who haughtily proposes to reform and modernize all things in his purview, is still very far from the spirit of Christ. He must first try to seek the wisdom which is stored up in the brief and pleading admonition of St. Paul: "O Timothee, depositum custodi, devitans profanas vocum novitates" (I Tim. VI:20); or in those few words which the watchman on Peter's throne thundered forth to a restless, storm-beaten world: "Nihil innovetur nisi quod traditum est." What is ancient is not necessarily

antiquated. What is new and modern must first stand the acid test of soundness and endurance.

The value of a docile heart will be seen to preëminent advantage when the easy and delightful tasks are exchanged for the heavier burdens of ecclesiastical offices; when the virtues of humility and obedience are put to their test. Docility is to these what the bud is to the flower, and the flower to the ripe fruit. To the humble the Lord "will give grace" (Prov. III:34), and "the obedient man shall speak of victory" (Prov. XXI:28). The humble and obedient priest shall be a stalwart champion in Christ's kingdom, which may not be "divided against itself."

Was the Master referring to the docile spirit of St. John when He made the somewhat enigmatic statement: "Amongst those that are born of women, there is no greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he" (Luke VII:28)? In very truth St. John, the mighty lion of the wilderness, became a lamb as he stood before the Saviour. The Latter was younger than he, but he "confessed, and did not deny: and he confessed: I am not the Christ" (John I:20). And again he said: "The Same is He that shall come after me, Who is preferred before me: the latchet of Whose shoe I am not worthy to loose" (John I:27). And lastly he uttered that classic of humble docility: "He must increase, but I must decrease" (John III:30). These words are a beautiful commentary on the words of the Pontifical: *Tuo pareant obsequio.*



THE LECTORATE

Ad intelligentiam et aedificationem fidelium.

EXACTNESS

REPEATEDLY the Pontifical dwells on the necessity of the correct and impressive reading of the word of God, or the sacred Lessons. *Distincte* refers primarily to consonants; *aperte* to vowels. In substance, the candidate is urged to give due regard to enunciation, pronunciation and elocution: "Fides ex auditu." The Holy Ghost has chosen the human voice, which is man's outstanding distinction among earthly beings, as the natural and official vehicle of the message of redemption. Hence there is a definite sanction for devoting much time, energy and spiritual effort to voice culture, oratory, chant and expression generally in our seminary curriculum. The first purpose is *ad intelligentiam;* the second, *ad aedificationem fidelium.* The latter wisely cautions against exaggeration, affectation

and vainglory. "For we preach not ourselves, but Jesus Christ our Lord" (II Cor. IV:5). Humility, modesty and naturalness are necessary ornaments of the *verbi Dei relator*.

Fundamentally all this reverts to that quality of spiritual obedience which is called exactness. The Lector, or preacher, should be the intelligent tool, the humble mouthpiece of the Holy Spirit. His message is not his own but God's. The word of God should be rendered by him exactly as it proceeded from God. Through his reverent exactness the speaker will lend it intelligence and spiritual unction.

Exactness is needed in all departments of priestly work. The sacraments work "ex opere operato." Matter and form may not be tampered with. God's grace is made dependent upon correct and exact administration. Sacramentals and indulgences demand the same accurate treatment. In regard to ecclesiastical records and official correspondence, the Church enjoins scrupulous precision. In business matters which pertain to church property and administration, the Church is equally exacting, for there is question of sacred property, funds or assets, and hence a moral obligation falls upon the steward.

Above all there is the sacred and solemn obligation of the care of immortal souls. Their salvation requires undivided pastoral attention and unfailing pastoral solicitude. Let the neophyte in the ministry begin with his own soul, and he will not be found wanting when he is commissioned to speak to others "the Gospel in much carefulness" (I Thess. II:2). Let him be mindful in his daily horarium, his studies, his spiritual exercises, of the ever-present breath

of the Spirit in his soul as well as of the unremitting intrigue and watchfulness of the enemy.

The Lectorate brings the cleric before the public eye. It calls to mind the days when Jesus manifested Himself. He was frequently seen with the Precursor, and from their meetings, words and actions the Lector may derive many salutary lessons. Witness the friendly controversy at the baptism of Jesus: the Precursor's humility objected, but his obedience submitted to the Master's demand. "John stayed Him, saying: I ought to be baptized by Thee, and comest Thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice" (Matt. III:14, 15).

The Saviour's life was roughly outlined by the prophets of the Old Testament, and completed by the Evangelists of the New. And is it not significant that the Holy Ghost should have selected for His Evangelists men whom the world would recognize because care and exactness marked their work: Matthew, the tax-collector and successful business man from Capharnaum; Luke, who had "diligently attained to all things from the beginning" (Luke I:3); Mark, the faithful secretary of St. Peter; John, the inseparable companion of the Master — "and we know that his testimony is true" (John XXI:24)? With scrupulous accuracy have these four recorded the life of Him Who, although above the Law, nevertheless declared with emphasis: "Till heaven and earth pass, one jot or one tittle shall not pass of the Law" (Matt. V:18); and Who warned His disciples lest they "break one of these least commandments" (19).

Absque omni mendacio falsitatis.

THE INTERNAL SENSES

IF IT is criminal to deceive others, it is fatal to deceive oneself. As the Janitor is to guard the external avenues of the soul, the five senses, so must the Lector carefully guard, analyze and control the internal senses. Since his work is largely intellectual, his efforts should be chiefly directed toward the search of truth; truth in all its forms. The opposite of truth is falsehood which, if it exists in thought, is called "mendacium mentis." The mind and heart of the *verbi Dei relator* should be *absque omni mendacio falsitatis.*

In his pursuit of truth he should seek to penetrate the most secret recesses of his soul to find the causes of his tendencies, inclinations and impulses. His self-examination will lead him to a correct understanding of his temperament, that is, the peculiar physio-psychological make-up of his whole nature and being. This invariably has to do with the making or unmaking of sanctity. Once he has discovered to which of the four temperaments he leans — the sanguine, phlegmatic, choleric or melancholic — he can apply the proper aids and proceed hopefully on his way.

All exaggeration begets illusion, and illusion leads to pseudo-piety, which is directly opposed to truth, for truth is the foundation of solid piety. Among our internal senses there are none which work such confusion and havoc in our souls as unbridled imagination and sentiment or affection.

"The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools" (Ecclus. XXXIV:1). St. Theresa calls the imagination "the rattle of the horsemill," because with confusing swiftness it turns the soul from the Creator to the creature; Louis of Granada compares it to a wild hind flitting over hills and chasing mirages rather than realities; the old monks called it a young eagle, because it will recklessly lead the soul to the very precipice of sin by its suggestive pictures and phantasms. As to affection or sentiment, it may serve as a useful stimulus to devotion; but as soon as accidents are mistaken for essence, as soon as sentiment becomes sentimentality, and affection becomes attachment, there is imminent danger that a morbid form of pseudo-piety will spread its soft tendrils about and choke the healthy growth of the soul.

But above all must this purifying process extend to the three higher faculties of the soul, the intellect, memory and will. Even the brightest intellects may "walk in the vanity of their mind, having their understanding darkened" (Eph. IV:18); the best memories have "forgot God, Who saved them" (Ps. CV:21); and the will, as the whole world knows, is the source of all evil as of all good. It is the foremost duty of the aspirant to sanctity to establish the "domina voluntas" upon the throne and accord it complete sway in God's sacred temple. As the priesthood is the highest rank attainable by man in the spiritual order, so is a truly manly character the peak of man's attainment in the natural order. What a glorious accomplishment to make both blend; to fuse them into one personality! This is the triumph of

nature and grace alike. It is the underlying thought of the phrase of Ecclesiasticus (XLV:1), "Dilectus Deo et hominibus," which Mother Church applies so often to saintly priests.

The young St. John is aptly described by St. Luke in the words: "And the child grew and was strengthened in spirit" (Luke I:80). A "strong spirit" means a strong character, wherein the will rules. As a man St. John lived up to his early record. There were no illusions or delusions in the Baptist's message. He was not "a reed shaken with the wind" (Matt. XI:7) of sentimentality or imagination. His words were begotten of conviction. When they asked him, "Who art thou?" his answer was, "I am not the Christ." Again they asked: "Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No" (John I:19-21). These sincere, plain-spoken confessions seemed to flash like strokes of lightning into a world of conceit and deception. Then came He Who was to baptize "with the Holy Ghost and with fire." The purgation was to be complete. His "fan is in His hand, and He will purge His floor." He "will gather the wheat . . . ; but the chaff He will burn with unquenchable fire" (Luke III:16, 17). And so it came to pass. "Full of grace and truth" (John I:15), the Saviour spoke and acted with commanding conviction and finality, *absque omni mendacio falsitatis.*

Quod ore légitis, corde credátis.

MENTAL PRAYER

WHATEVER attention prayer and piety may have received before this period, now is the time for the cleric to coördinate his various pious practices and to give to each a more definite place and scope. He has learned to love certain devotions because of the spiritual delight they afford. Such spiritual pastime now becomes a spiritual duty. What has been a labor of love now is transformed into a labor of routine — and the routine may at times become irksome. The Cross of the Master is beginning to throw faint shadows against the cold walls of the seminary chapel. At this the weak-hearted senses anxiety, but the strong-hearted collects new courage. He realizes that he must bend his efforts upon acquiring a more practical and more suitable method at his meditations. He deliberates how he may turn to workable efficiency the time allotted to both the Particular and the General Examination of Conscience. He ponders how he may more profitably spend the time assigned to his daily devotions, and especially to the liturgical functions in the visible temple to which he holds the keys; for all these exercises are of little avail if they fail to strengthen and adorn his own *invisibilis Dei domus* to which not he but the Holy Spirit holds the keys. And withal, he desires to become a man of prayer, whether in God's house, in his room, in the classroom or at recreation.

"O how have I loved Thy law, O Lord! it is my meditation all the day" (Ps. CXVIII:97).

There is no spiritual exercise that brings us so close to God, the Author of truth, or so rapidly advances us on the road to sanctity, as mental prayer or meditation. The heart must digest what the lips have read. In this sense we should understand the words of the Pontifical: *Quod autem ore legitis, corde credâtis.* The soul that has never acquired this art has never tasted "how sweet the Lord is." Mental prayer may consist in meditation or contemplation. The former is usually discursive at first, and this is the practical and practicable method on the Purgative Way. In this method reasoning plays a prominent part. In the affective method, which is better suited to the Illuminative Way, the heart and the will predominate. Contemplation is usually reserved for the Unitive Way.

The saints have instructed us in several methods of meditation, each of which has its special advantages. Let the student choose as he sees fit, and by all means exercise himself in the method presented by his spiritual director. Perhaps the most simple and direct of all, although it is among the least known, is the method of St. Peter of Alcantara. It may render useful service to those who are left to their own resources. Its six parts are: 1) the preparation or the placing of oneself in God's presence; 2) the reading of a spiritual theme or subject; 3) the consideration of the foregoing in which the intellect, the imagination and especially the heart are engaged; 4) the prayer of thanksgiving for this and all divine favors; 5) the total offering of

oneself and of Christ with all His saints to God; 6) the prayer of petition for oneself, the Church and all immortal souls. Any soul that will use this little instrument with sincerity, regularity and real devotion, allowing the Holy Ghost to work within him as He sees fit, is sure to gain a strong and lasting foothold on the road to sanctity.

Mental prayer does to the soul what sunshine does to nature. Plants, flowers, fruits, the whole vegetable kingdom, need this light for growth and development. In this process the heat diffused by the sun apparently does all the work; the plant merely coöperates by exposing itself and opening its pores to that benevolent force. Similarly, mental prayer is the attentive, believing and loving attitude of the soul toward the Supreme Good.

Mental prayer holds a distinct place in the early lives of the Precursor and the Master. The former "was in the deserts until the day of his manifestation to Israel" (Luke I:80). Humanly speaking, Jesus, although constantly "in the bosom of the Father" (John I:18), had learned the art of prayer from His Mother, who "kept all these words in her heart" (Luke II:51), and from His foster-father, the silent, toiling St. Joseph. From this home of prayer he went forth into the desert forty days and forty nights, where "He was with beasts, and the angels ministered to Him" (Mark I:13). He Who said later to His disciples, "Enter into thy chamber," "Pray to thy Father," and "Speak not much" (Matt. VI:6, 7), is the Model and Master of mental prayer. To Him we should go, like the Apostles, saying with childlike confidence: "Lord, teach us to pray" (Luke XI:1).

Coelestis vitae formam praebeatis.

HOLY EXAMPLE

IN OLDEN days the ambo or pulpit stood on the Epistle side near the railing which separated the nave from the sanctuary. To this the bishop's words to the Lectors refer: *Dum legitis, in alto Ecclesiae loco stetis.* The reason is that the Lectors "should be heard and seen" by all present.

While the Church is determined to bar from the sanctuary all pride, haughtiness and conceit, she equally frowns upon all timidity, bashfulness and backwardness. Some people take these latter to be humility; but such humility is, to use an everyday phrase, hunchbacked. Real humility is grounded on truth, and truth has both strength and dignity.

Voice and figure are two of God's gifts. They may not be distorted. Let the cleric show what he is and rise with dignity before God's people. Let his voice ring forth with the conviction of truth and the zeal of the Gospel, *ut ab omnibus audiamini, et videamini.* The Church, which is Christ's Mystical Body, has a right to this. The faithful have also a right to the good example of their ministers, not merely in their devotion to God but also in their appearance before men, in cleanliness, in good taste as to dress and manners, in the observance of the rules of propriety. The exterior is a mirror of the interior. Good manners and healthy social conventions should not be mistaken for worldliness. And frequently the grace of God and the persuasiveness of the Gospel travel along very human and workaday roads.

Their conspicuous corporal position is to put the Lectors in mind (*figurantes*) that they should rise to a high degree of virtue (*in alto virtutum gradu debere conversari*). Again it is truth within and without: truth in word, truth in heart and truth in action. If one of these fails, the circle is incomplete and there is falsity. *Quod autem ore legitis, corde credatis, atque opere compleatis.* The Lector stands for truth. He must believe what he speaks, and practise what he believes. In the last prayer this thought is again repeated with pungent force: *Et agenda dicant, et dicta opere impleant.* "Thus," the Pontifical adds, "may they promote by their example of holiness [*exemplo sanctitatis suae*] the cause of holy Church."

All these thoughts are gathered in the beautiful sentence: *Coelestis vitae formam praebeatis.* St. Paul explains this "form of heavenly life" when he tells of "the second man, from heaven, heavenly," and when he urges, "as we have borne the image of the earthly, let us bear also the image of the heavenly" (I Cor. XV:47-49). This "heavenly man" is the new Man Whom the cleric has put on: the Author and Model of the Priesthood, Jesus Christ our Master. To imitate Him means that "our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ" (Phil. III:20).

When we consider with what solicitude and love, with what richness and fine artistic taste, Mother Church has adorned and enhanced the house of God throughout these

many centuries, we realize her justifiable pride in presenting to the faithful ministers who are adorned with all fine, manly qualities and especially with the image of her heavenly Spouse. This pride should also stimulate her ministers, and it will never default into vanity or vainglory as long as they remember that "all the glory of the King's daughter is within golden borders" (Ps. XLIV:14). Virtue is both the foundation and the test. The virtue of one of Christ's members reverts to the health of the whole Body, and sheds luster upon its Head.

The Master paid a glowing tribute to His Precursor when He said: "He was a burning and a shining light" (John V:35). St. Bernard's comment on these words is to the point: "To shine alone is nothing, to burn alone is little, but to be a burning and a shining light is perfection." Our position, our duties, our life show forth the *coelestis vitae forma* if they are what they pretend to be. As St. Augustine puts it: "Inde vobis pono, unde ego vivo."

St. John was placed *in alto loco* when he preached on the lovely banks of the Jordan whither the people flocked in multitudes. "One mightier" than he came; and behold, the Spirit of God descended upon Him and a voice from heaven rang out: "This is My beloved Son, in Whom I am well pleased" (Matt. III:17). And again, "beholding Jesus walking," the Precursor turned to his disciples saying: "Behold the Lamb of God" (John I:36). Since those days, God's clergy has stood *in alto loco,* charged with the bounden duty of a holy example.

Estote verbi Dei relatores.

TRUTHFULNESS

THE search for truth is the purpose of all philosophy. Truth is threefold: ontological, logical and moral. The clerical student must acquire and exemplify all three. What he learns in the classroom he must set forth in his life, "corde, ore, opere." Thus the study of philosophy, which is properly called the "ancilla theologiae," will duly prepare him for the greater task of a reader of God's word, or divine truth. Thus he will pass on without stumbling from the reading of the book of the universe to the reading of the book which Mother Church now places in his hands: Sacred Scripture. He will realize that truth does not contradict truth; and he will proudly join the ranks of the Fathers and Doctors of the Church, and all orthodox theologians after them, who have formed a veritable phalanx about this sacred volume to safeguard and defend the inspired word. He will appreciate that it is one of the glories of Holy Church that, through her unswerving belief in the divine origin of this book, she has saved it from sacrilege and destruction throughout these many centuries.

When we remember that our forefathers suffered martyrdom rather than surrender their belief in the inspired Scriptures, what should be the reverence of our young clerics for these sacred pages! The Lector should accept the "liber lectionum" from the bishop's hands as a sacred trust, which it is his life's work to revere, guard, defend and keep, for

it contains "spirit and life." For this he will receive, as the Pontifical assures him, "the reward of those who have faithfully administered the word of God from the beginning." However, he must fulfil this office "faithfully and usefully" (*fideliter et utiliter*). The first term refers to his attitude toward the sacred volume and its contents; the second, to his service to the hearers of God's word, or the faithful.

The Lectors will accomplish this end by exemplifying in themselves the supreme requisite of the *verbi Dei relatores,* which is truth. "Verbum Dei" is a synonym of "verbum veritatis," for it is the work of "the Spirit of Truth." The word of God is rendered or read faithfully if it proceeds from our lips with that fidelity and accuracy with which it flowed from the inspired pen; it is rendered usefully if the Reader enhances the truthfulness of his lips by the truthfulness of his heart and life. Time and again the Pontifical stresses the obligation of the Lector that his spoken word shall correspond to the written word; that his heart shall correspond to his speech; and that his actions and life shall correspond to the convictions of his heart. This is what St. Paul has in mind when he exhorts Titus to show himself an example in all virtues, and in "the sound word that cannot be blamed" (Tit. II:8).

And so the Lector will endeavor to exemplify truth in all its forms, that he may be a bulwark of truth and truthfulness among his fellow-men. He must stand at all times for honesty, sincerity, frankness and openness, so that those with whom he deals "may adorn the doctrine of God our Saviour in all things" (Tit. II:10). As the Janitor is cautioned against *negligentia,* so is the Lector warned against *incuria,* "that the truth of the Divine Lessons be not through your carelessness corrupted to the detriment of those to be instructed." The canonical requirements for aspirants to the Priesthood demand, with unrelenting rigor, that unadulterated sincerity must prompt their motive and desire.

The two Johns, the Precursor and the Evangelist, had much in common. The one precedes the Master, the other follows Him. They seem to vie with each other in proclaiming, defending and sealing the truth and truthfulness of "the Word of Life." As He enters upon His public life, the Precursor "beareth witness of Him" (John I:15). "I saw," he says, "and I gave testimony that this is the Son of God" (John I:34). The Evangelist stood by His side as He "dwelt among us . . . full of grace and truth" (14); and when, many years afterward, his own death approached, he sealed his Gospel with the beautiful words: "This is that disciple who giveth testimony of these things . . . and we know that his testimony is true" (XXI:24).

No wonder that these two men were so close to the heart of the Master Who declared Himself as "the way, the truth and the life" (John XIV:6); Who came "to give testimony to the truth" (XVIII:37); Who chose His disciples on the score of truthfulness, for "everyone that is of the truth, heareth My voice" (John XVIII:37). He wants honest, upright, truthful men in the Priesthood. For "he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber" (John X:1).

Assiduitate Lectionum instructi.

ASSIDUITY

ASSIDUITAS is a compound of "ad" and "sedere," signifying "to sit by constantly, to give undivided attention" to a thing. It applies admirably to the study of philosophy, the mastery of which requires the undivided and unremitting application of the young cleric. Philosophy is frequently the narrow plank over which he must pass; it is a test of his endurance, and his vocation. The reason is that Mother Church wishes her priests to be students, yea scholars. The Priesthood is a prize not merely for virtue, but also for scholarship, though no *laurea* of any university should be compared with the charisma of the Priesthood. The love of study, then, and the mastery of the various preparatory philosophical and theological sciences, are indispensable for the clerical state. As the Prophet Malachy says: "For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth" (II:7).

The Pontifical desires the Lectors to be not merely *assiduitate lectionum instructi,* but also *ordinati.* There must be order and coördination in our studies, as Canon Law provides. It is not the student's privilege to choose his own subjects; there are no selectives or electives in the ecclesiastical curriculum. It has been planned by the best minds, and the student submits to it in holy obedience. The merit of obedience brings with it the reward of which St. Paul writes to his pupil Timothy: "That the man of

God may be perfect, furnished to every good work" (II Tim. III:17).

The Lectorate brings home to the clerical student that among these sciences, the study of Sacred Scripture holds the place of honor. It is the oldest science in the Church. The Fathers and Doctors as well as the saints have drunk at this fountainhead of divine truth, and the faithful have listened to these inspired words through the ages — ever since the days of the Apostles, ever since the days when the youthful Lectors ascended the ambos in the venerable basilicas of ancient Rome. As it was then, so it is now: the preacher who is "mighty in the Scriptures" will speak with an eloquence and an unction that surpass all human art and effort.

Would to God that we had but a spark of the love for the Scriptures that animated the Fathers and Doctors of the Church! Witness St. Chrysostom: "Whenever I listen attentively to the reading of the Epistles of blessed Paul, often twice, yea three and four times a week . . . , I am filled with joy, I relish the sound of that spiritual trumpet, I am moved and inflamed with a burning desire, I recognize the voice of a friend; I fairly seem to behold him present, and to listen to his discourse. Still I feel sad and grieved that not all know this man as they should" (cf. Noct. II, Dom. II post Epiph.). St. Bonaventure, the great lover of Scripture, is said to have copied the whole Bible four times kneeling. As a result he was called the "Doctor Seraphicus" or "Doctor Devotus." For Sacred Scripture has the power of turning study into prayer. It enlightens the mind while

it enkindles the heart to sacred love. St. Paul puts it tersely: "Scientia inflat, charitas vero aedificat" (I Cor. VIII:1).

It is significant that on the only occasion when the holy Youth of Nazareth broke His thirty years' retreat, He gave an example of assiduity in being found "sitting in the Temple in the midst of the doctors" (Luke II:46). It is significant, too, that He warded off the tempter's attacks with God's word, "more piercing than any two-edged sword" (Hebr. IV:12). We love to look upon Him as the ideal Master of the Scriptures at His first appearance in the synagogue at Nazareth "where He was brought up" (Luke IV:16-22). The incident is told with particular care and accuracy. There is earnestness and dignity in His every movement. "He rose up to read. And the book of Isaias the prophet was delivered unto Him." He unfolded the book and read. "And when He had folded the book, He restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them: This day is fulfilled this Scripture in your ears. And all gave testimony to Him: and they wondered at the words of grace that proceeded from His mouth, and they said: Is not this the son of Joseph?"

The Saviour lived His arduous life "ut implerentur scripturae." Even on the Cross He thirsted "that the Scripture might be fulfilled" (John XIX:28). The two disciples going to Emmaus proclaim: "Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?" (Luke XXIV:32).



THE EXORCISTATE

Oportet abjicere daemones.

HATRED OF SIN

THE name "Exorcist" is derived from the Greek word *horkos,* "oath" — *horkitzo,* "to bind by oath, adjure" — *exorkitzo,* "to cast out violently under solemn oath." Thus the very name, both in sound and especially in virtue of its associations, pictures a man who is aroused in his innermost soul and who stands ready forcefully to dislodge the enemy from his abode. There is a touch of manly bravery, of chivalrous courage, both in the meaning conveyed by the term and in the picture which the Pontifical draws as the ceremonies and prayers of the Order proceed. The offices and duties of the Exorcist are summed up in the phrase: *abjicere daemones.*

Daemones, immunditia, nequitia are so many expressions for the greatest of all evils in this world — sin. The Exor-

cist must (*oportet*) cast out from his soul, which is "the living temple of God," all sin and sinfulness. As he flings the door into its locks behind Satan and his cohorts, there arises in him the firm will of never allowing this sacred temple to be devastated by mortal sin nor even to be soiled by deliberate venial sin; never to permit its pure air to be infected by the unhealthy odor of lukewarmness. For this purpose the Saviour of mankind has placed in His Church a seat of mercy, which is the tribunal of penance. He who seeks God will take away with him from this tribunal the spirit and the works of penance. Although forgiven, he will continue to pray: "Amplius lava me ab iniquitate mea" (Ps. L:4). He may forget his sins, but never his sinfulness.

The consciousness of being a sinner engenders in the soul a beautiful trait which spells real sanctity: abiding sorrow for sin and horror at its enormous offense. This sentiment must please God, for it eases the free flow of graces. "Flee from sins as from the face of a serpent" (Ecclus. XXI:2). It generates the love of purity. It leads the soul to St. Paul's way of thinking, that certain things should "not so much as be named among you, as becometh saints" (Eph. V:3). This abiding sorrow is not sadness. Since it engenders a horror of the enormity of sin, it grows in proportion as the love of God increases. The devout soul clings to the infinite Being; it loves what He loves, it hates what He hates. Every sin is an abomination in His pure eyes; and thus the horror of the penitent's own sins and the sins of others turns like a heavy door of steel upon the hinges of his firm determination never to sin again.

And even if, through God's grace, sin should never have touched our hearts, there is all the more reason for detesting it. Sin is a beast of deadly rapacity, hiding in ambush and ever seeking to devour the souls redeemed by our Master. Constantly should we thank God for having guarded us against it. Constantly should we pray to His angels to protect our brethren in the world from lapsing into its power. And this holy horror should increase in our souls as we advance from Order to Order, from virtue to virtue, remembering that it is the principal office of the minister of Christ the Redeemer to aid Him in the great task of saving the world from sin.

On a beautiful morning the disciples of the Baptist are grouped around him on the banks of the Jordan eagerly listening to his grave and penetrating words. Suddenly a young Man appears in the distance coming toward the group. There is a dignity about His Person, a demeanor which spells awe and wonderment to John's companions. An expression of heavenly joy flashes over the Baptist's countenance, and he says with solemn triumph: "Behold the Lamb of God, behold Him Who taketh away the sin of the world" (John I:29). It is the official introduction of the Highpriest into the world — and into our individual lives. May His lovable Personality, radiant with the pristine innocence of the first Adam, ever instil into us a deep hatred and horror of sin; and may we now follow Him "into the desert" (Matt. IV:1), where He prepares for His first task, *abjicere daemones,* and to be "tempted in all things, like as we are, without sin" (Hebr. IV:15)!

Ne illis succumbatis, quos ab aliis effugatis.

THE SPIRIT OF PENANCE

PENANCE serves two purposes: it renders atonement for past sins, and it is a most efficient preparation for the forthcoming battle with Satan. The Church does not grant the honor of the altars to any of her children who have refused to drink the chalice of bitterness or hardship in the spirit of penance. Modern progress has not removed the great wound inflicted on human nature, which is original sin. Modern education has not been able to crush the sense of guilt and sinfulness in human conscience. Nor has all our culture devised a means which could serve as a substitute for penance and mortification. The old battle between the flesh and the spirit has not abated since Adam's day. Our weakened will must still fight for mastery over our innate propensity to evil. Educators have given us new names, but the old methods of warfare have hardly been improved upon. The fight must go on, and to this day the words of the "Imitation" still set forth the basic truth: "In proportion as thou dost violence to thyself, the greater progress wilt thou make." That is tantamount to saying that in a sense mortification is sanctification.

Of course, prudence must be exercised in the manner of mortification, and youth must be guided by expert direction. We admire the works of penance performed by our forefathers; but ordinarily our daily duties afford us, as the office of Porter suggests, ample opportunities for mortification. It is not the end but a means to the end, and the end is the love of the Master.

Thus the Order of Exorcist introduces the cleric to the fundamental requisites for spiritual progress: penance and mortification. He has put on "the New Man," he wears the symbol of His crown, and this New Man claims His rights. St. Paul says: "They that are Christ's have crucified their flesh, with the vices and concupiscences" (Gal. V:24).

Penance may be regarded as negative and positive. The former is penance in atonement; the latter, penance for love. Ever mindful of the former, the cleric bends steadily toward the latter. Never can he forget the golden word spoken by the great model of penance, St. Peter of Alcantara, when he appeared in glory to St. Teresa after his death: "O felix poenitentia, quae tantam mihi promeruit gloriam!"

The very first word spoken in the announcement of the kingdom of heaven was "penance." "Do penance," the Baptist cried, "for the kingdom of heaven is at hand" (Matt. III:2). There was no need of proof or explanation. And while this message still reëchoed along the Jordan's banks, the Evangelist records as a matter of course that Jesus "had fasted forty days and forty nights" (Matt. IV:2) before He met the tempter; he takes it for granted that the spiritually minded will understand the need of penance for a successful encounter with the enemy of souls. On a later occasion the Master forcibly brings this truth home to the disciples. They sought vainly to exorcise a child, but did not succeed. "Why cannot we cast him out?" they asked. "This kind is not cast out but by prayer and fast-

ing," was the simple answer (Matt. XVII:15-20). It is significant that, at the very threshold of His public life, the Master should assign a chartered place to mortification and penance, sealing the principle that the victory over Satan is conditioned upon the victory over nature.

The unstudied remark of the Evangelist, "afterward He was hungry" (Matt. IV:2), suggests a further lesson. Satan seized upon this fact of hunger. It seemed a favorable opening. But the Master calmly replied: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God" (Matt. IV:4). The lesson is that our nature is sustained not merely by material food but by the food of the spirit. There is a "cibus cibo melior," or as the Saviour put it: "I have a meat to eat which you know not" (John IV:32). It is the manna of faith and of spiritual nourishment which is afforded the soul on its way to God, and which renders light and easy our hardships, burdens and penances in this life.

The real motive for penance was not indicated while the Master grappled with the tempter. He reserved it for a later period when He said to His disciples: "If any man will come after Me, let him deny himself, take up his cross daily and follow Me" (Luke IX:23). St. Paul tells us that this real motive is love: "But in all these things we overcome, because of Him that hath loved us" (Rom. VIII: 37). Because the Saviour went before, carrying His Cross, the long ranks of our saints followed gladly, saying with the Psalmist: "Propter te mortificamur tota die" (Ps. XLIII:22).

Discite vitiis imperare.

THE CAPITAL SINS

THE study of the vices as analyzed in the writings and sayings of the spiritual masters is not only profitable but necessary to the spiritual leader and counselor; but the knowledge gained from such study is immeasurably enhanced by the sincere and persevering scrutiny of our own nature: *Tunc enim recte in aliis daemonibus imperabitis, cum prius in vobis eorum multimodam nequitiam superatis.* The school of experience must supplement the school of books: *Discite per officium vestrum vitiis imperare.*

The Pontifical modifies the word *nequitia* by the terms *multimoda* and *multiformis.* This multiplicity and multiformity of vice arises from the complexity of human nature, from the variety of stimulating influences in our environment, and not least of all from the wiles of Satan who is "the father of lies," the breeder of darkness and confusion.

It may be more logical to study virtue before vice; for as Dr. G. Pierse rightly observes: "Vice is the shadow of virtue; like other kinds of evil, it is a privation; it is a counterfeit of the good" ("Virtues and Vices," p. 239). The Pontifical, however, dwells rather emphatically on vices at the period of the Exorcistate, and reserves the consideration of virtue for the later Orders. This is undoubtedly prompted by the nature of the different Orders; though in the ultimate analysis, both the Orders and the whole spiritual life bear the stamp of the practical wisdom of Mother Church,

who knows that man is prone to evil from his youth, and that the purifying process must start in the early morning hours.

It has been well said that the causes of vice, viz., the intellect in its ignorance, the will in its malice, the sensitive appetite in its passions, as also the temperament, "can all be referred to one source": inordinate appetite or desire (Pierse, p. 259). In substance, this bears out the classic text of St. John: "For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life" (I John II:16).

When St. Paul warns Timothy that "the desire for money is the root of all evils" (I Tim. VI:10), he does not contradict but rather develops the forceful declaration of Ecclesiasticus, that "pride is the beginning of all sin" (X:15).

In this very same chapter, in fact, Ecclesiasticus engages, as it were, the avaricious man and the proud man in a sort of wild race. The former excels in "wickedness" (X: 9-12), for he draws hordes of evils after him; the latter excels in "falling off from God" (X:14). And inordinate love of self (Pierse, p. 261) is at the root of it all. Pride, because of its undue love of self, rises up against God, and there is "the beginning of sin." On its heels comes avarice, which stretches forth its greedy hands in all manner of unlawful desires, both spiritual and carnal.

The Seraphic Doctor traces all sin to pride. For every departure from the first principle is motivated by contempt, whose name is pride. From the seed of pride, he continues,

spring forth two roots: evil fear and evil love. These roots are nourished by the three stimulants around us, the three concupiscences. And thus there shoot forth seven branches. This "septiforme caput" of the tree of sin brings forth the "universitas vitiorum." As may be expected, he places upon man's free will the burden of responsibility: "Voluntas enim nostra, aut deordinatur quia appetit quod non est appetendum [evil love], aut quia refugit, quod non est refugiendum [evil fear]" ("Breviloquium," III:IX).

The Pontifical attempts no classification of the vices except that it mentions *omnem immunditiam et nequitiam*. The latter term, rather harmless in its origin (from "nequicquam" — "to no purpose"), has gradually come to signify "wantonness, wickedness, vice." The former carries with it a notion of dirt, filth. Spiritual and carnal vices are classified differently by different authors. *Nequitia* would seem to refer to the former; *immunditia* to the latter.

Our Saviour exemplified in a striking manner that Satan has no power where concupiscence is under perfect control. Satan launched his three attacks against the three concupiscences, but each time he was forced to cringe before a calm and firm voice that did not show the usual tremble of passion or desire. And for the first time he had to submit to a crushing exorcism spoken in human tongue. The people marveled, as St. Mark writes, on a later occasion: "Quia in potestate etiam spiritibus immundis imperat, et obediunt ei" (Mark I:27).

Ne aliquid sui juris inimicus valeat vindicare.

THE RULING PASSION

ALONG with a clear understanding of his own temperament and of the mysterious workings and interactions of the capital sins, the novice in the spiritual life should seek to obtain a correct knowledge of that particular vice or passion which dominates his whole life and being; for this is responsible, directly or indirectly, for his frequent relapses into the same fault, for much grief and confusion, and for all his waywardness and backwardness on the road to perfection. It is his ruling passion, or besetting sin.

In his lucid description of this subject in "Spiritual Conferences," Father Faber informs us that the besetting sin is a universal evil. It is an enemy that does not show his face in the open, but rather conceals his form and movements; therein lies the real danger. This enemy may succeed in blighting or spoiling all the good that is in us. Those who have gone to eternal ruin recognize in their besetting sin the fundamental cause.

Needless to say, it is invariably within the range of the ruling passion or the besetting sin that Satan will establish his lurking ambushes. Precisely here the neophyte's warfare is the bitterest and the longest, lasting perhaps to his very grave. A casual, haphazard concern with this important problem will avail nothing — in fact, will only tend to weaken his position. He must prepare for a long and sys-

tematic siege. All his spiritual forces must be engaged, and especially his daily particular examination, his weekly confession, his monthly recollection and his annual retreat; these are the surest weapons, if applied consistently.

Satan's threefold assault upon Jesus well illustrates the words of the Pontifical: *Ne in moribus vestris aliquid sui juris inimicus valeat vindicare.* He attacked the Master from three different angles, submitting Him, as he thought, to a searching scrutiny. He sought to find a weakness upon which he might concentrate, but he failed. True to his name, he concealed his real intent, which was to defeat the designs of God and to thwart the Messianic work of the Saviour. To this end he tried out the three concupiscences. Perhaps he believed that the Master was imbued to the point of weakness with the knowledge of His own superior dignity, for each approach played upon the sense of our Lord's personal eminence.

Thus he introduced the temptation of sensual gratification with the words: "Si filius Dei es." In the second instance he distorted the meaning of Sacred Scripture, and beclouded "the pride of life" with the pretext of filial confidence, feigning that for Jesus' sake God would reward an act of wanton presumption. In the third instance he sought to barter the world which was not his own, and to gratify the lust of the eyes, for the price of blasphemous worship. The Master's lesson to us is this: that Satan has no claims in the heart where passion has no control.

We should follow Him closely, and should especially study His masterly treatment of the ruling passions or ten-

dencies in each of His Apostles. They came to Him even as we come to Him, ensnared by some latent propensity that original sin left in their nature. Usually He revealed a searching insight into their characters when He met them for the first time. "And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas" (John I:42); or again: "Behold an Israelite indeed, in whom there is no guile" (John I:47).

The ruling passion of Judas seems to have been greed; that of Peter, the spirit of contradiction; of Nathanael, haughtiness; of Thomas, mistrust; of James and John, vainglory. In each one temperament played a large part either for defeat or victory. The brooding and melancholic nature of Judas hastened his despair. The sanguine and buoyant spirit of Peter was quick to rise under holy stimulus and to grasp the opportunity for complete conversion.

The Master understood them, and by His firm and gentle direction succeeded in turning human propensities to holy aims. Even Judas' greed He sought to quench by His friendship: "Friend, whereto art thou come?" Peter needed only one look, "and he went out, and wept bitterly." To Nathanael's arrogant remark He replied with a compliment on his straightforwardness and honesty. Thomas received for his incredulity a lesson for which the whole world owes him thanks. James and John had to drink "the chalice" of humiliation and suffering to the very dregs. And with St. Paul each one confessed: "By the grace of God I am what I am"; because "His grace in me hath not been void" (I Cor. XV:10).

Habete potestatem imponendi manus.

JUDGMENT

THERE are three qualities which seem to be indispensable and undeniable tests of a young man's vocation to the Priesthood. It is not that they comprise all the necessary qualifications; but they are fundamental in the sense that if any one of them is absent, there appears to be ~~irremediable~~ lack of a solid foundation. The Ostiariate presents the first, responsibility (*reddituri rationem*); the Lectorate the second, truthfulness (*verbi Dei relatores*); the Exorcistate the third, judgment (*habete potestatem*).

The presence of responsibility in the cleric assures his superiors that the work, duties and the sacred functions of Mother Church can be safely entrusted to his hands. Truthfulness gives security that all things, temporal and spiritual, personal and official, will be dealt with in the open, without deception or pretense; that whatever faults or weaknesses the subject may possess will not be hidden under the cloak of hypocrisy, but will appear openly and thus invite proper remedies. Lastly, the good judgment of the minister will duly safeguard his own spiritual and temporal welfare, as well as that of his flock, and will prompt the proper word and action in the many trials and dangers that beset the Priesthood and the Church.

Responsibility precludes carelessness, indifference, sloth or tepidity. Truthfulness banishes falsehood, hypocrisy, deceit or conceit. Good judgment will keep the Church "with-

out reproof, in the midst of a crooked and perverse generation" (Phil. II:15).

The office of Exorcist brings the third quality to the fore. The most difficult thing in the world to understand and judge is human nature, especially if and when it is under the wily control of its arch-enemy, Satan. Needless to say, the Church can grant this power only to one who possesses, besides the proper knowledge and sanctity, the preëminent natural gift of good judgment.

In this as in all other things, let the candidate first apply to himself the means he uses in the treatment of others. Good judgment is needed on the road to perfection. He must know the road and all its windings and crossroads; he must properly gauge his own resources and limitations. There is danger in going too fast, as frequently happens to beginners, and there is danger in allowing human wisdom or our native inclination to sloth to cause us to drift into a byway or a blind alley. But most of all there is need of sound judgment in detecting the intricate ways of passion and the beguilements of the enemy. Good judgment is like a magic key which exposes earthly or human problems and difficult situations. This key is necessary to the virtue of prudence and to the gifts of wisdom and good counsel alike. It is the natural endowment of a well-balanced mind which usually steers the safe middle course, turning neither to the right nor to the left, moving neither too fast nor too slow.

In Jesus we have an Example of divine wisdom in the garb of human judgment. His advice was always sure, practical and sound; His analysis incisive and final. Witness

His appreciation of the personality of John the Baptist (Matt. XI:7-15). There has never been issued in so few words so comprehensive a testimonial, so adequate a recommendation of a candidate for a position of trust. The same John ushered into His presence the first disciples, Andrew and John. By a kindly invitation Jesus forthwith gained their confidence (John I:38). Andrew brought to Him Peter. With a single glance the Master saw through his heart and foretold his destiny (42). To Philip He merely said: "Follow Me." To Nathanael He revealed in one sentence his whole interior. "Whence knowest thou me?" marveled the astonished Apostle (48). It is significant that He stigmatized Judas as "diabolus," which means "deceiver, calumniator, traitor" (John VI:71), while Peter was marked by the milder term "Satan" — "contradictor, adversary" (Matt. XVI: 23). Peter's failings, as we know, were prompted by momentary impulse rather than conceit.

He laid bare evil or malice wherever He discovered it. To the Scribes He said: "Why do you think evil in your hearts?" (Matt. IX:4); to the Pharisees: "Ye hypocrites . . . whited sepulchres" (Matt. XXIII:27); to the Herodians: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's" (Matt. XXII:21). Then again, in His classical discourses with Nicodemus (John III:1-21) and the Samaritan woman (John IV:5-43), He answers the many foolish questions of a talkative woman with the same forebearance and kindliness as He displays in unraveling the technical doubts and prejudices of a "master in Israel."

Ut sint spirituales imperatores.

TEMPTATIONS

IN THE days of the Roman Republic, the title "Imperator" was awarded to the commander-in-chief of the army who had gained a victory and slain many enemies. In the days of the Empire it was given to the chief ruler or monarch in the state.

Hence the very name is an inspiration to the cleric, commissioned officially to guard the soldiers of Christ's vast army against the enemy. But he also has the bounden duty of defending the spiritual castle of his soul from the attacks of the three powers of earth, the flesh, the world and Satan. Somehow the word temptation spells fear and awe to the young. It is suggestive of a battle in a dark fog where the defendant has the disadvantage both in weapons and in methods. And yet originally the word "tentatio" meant but an experiment or trial. All the defendant needs is courage, strength and judgment.

How could a future general in Christ's army lack courage? His very name and office bespeak chivalry and undaunted courage. The fight of a "spiritualis imperator" cannot but be, as the spiritual writers advise, prompt, brave and uncompromising. Nor has he forgotten the means that were impressed upon him in his youthful years, viz., prayer, vigilance, avoidance of occasions, devotion to the Blessed Mother, the use of the Sign of the Cross; as the Master put it: "by prayer and fasting." These means are always

needed for they assure us protection from above, from the lofty tower where the King resides and watches. Still, maturer years have afforded us experience and especially that judgment which looks into the deeper causes of temptation. It discovers that some temptations are brought on by our natural temperament; that others can best be downed by sheer contempt; and that still others should be met with calm and clear reasoning. And yet temptations are the unceasing trial of human existence. It is the false philosophy of the age that makes light of them. "Unhappy man that I am," says St. Paul. "Who shall deliver me from the body of this death?" His own answer is: "The grace of God, by Jesus Christ our Lord" (Rom. VII:24, 25). His faith begets hope and confidence, not presumption. And so it must be according to the plans of God. Over-confidence leads to lukewarmness and spiritual lethargy, while lack of faith and hope leads to pessimism and despair. St. James speaks sound philosophy when he says: "But let him ask in faith, nothing wavering" (I:6).

"God is faithful," says St. Paul, "Who will not suffer you to be tempted above that which you are able; but will also make with temptation issue, that you may be able to bear it" (I Cor. X:13). Hence it is the part of spiritual wisdom, as St. James suggests, so to battle with and bear temptations as to make them stepping stones to higher sanctity — to joy, humility and patience; for "patience hath a perfect work" (James I:2-4). The Epistle of St. James reads like the sermon of an experienced, fatherly pastor. Undoubtedly he had gained his practical wisdom during his

long pastorate among his beloved flock at Jerusalem. He is the spokesman for the Catholic doctrine on "good works," and the gist of his doctrine is the simple lesson: Suffer all temptation in patience; temptation comprises all the burdens of our pilgrimage, and patience leads to final victory.

To every cleric and priest the temptations of the High-priest will ever be a source of abiding consolation and spiritual strength. "For in that," says St. Paul, "wherein He Himself hath suffered and been tempted, He is able to succor them also that are tempted" (Heb. II:18). In no other incident of His life does the Master so well act the part of the Teacher. If it were not written by the inspired pen, it would be taken for a lesson designed for the class-room. The lesson is brief, pointed, lucid and practical. For our guidance He makes God's word the chief weapon. For He parries each assault with a quotation from the Inspired Text; never does He descend to the level of the tempter; never does He deny His priestly dignity and reserve. Keen, sound judgment is the second weapon; step by step He lays bare Satan's intrigue; the simplicity of a superior wisdom baffles and thwarts all machination. Then there is an alertness and a promptness which destroys Satan's strongest rampart — delay and hesitation on the part of the tempted. Lastly there is the certain mark of victory — courage and fortitude: "Begone, Satan!" "Then the devil left Him; and behold angels came and ministered to Him" (Matt. IV:10, 11).

Ut probabiles sint medici Ecclesiae.

SPIRITUAL ILLS

THE adjective "probabilis" is of post-classical date and has the force of the participle passive "probatus," "tried, approved." It is indeed a distinction to be numbered among the "approved physicians of the Church," but also a warning. It recalls the incident in the Saviour's life when He quoted the similitude, "Medice, cura te ipsum" (Luke IV:23).

The cleric who strives after greater perfection will frequently find his road dark and dreary, with heavy clouds gathering on the horizon. Again, the distance before him will seem endless, with not one pleasant grove or refreshing spring to break the monotony of the immense waste of dry sand that stretches out with merciless infinitude. He will fear that he has lapsed into a state of tepidity and that God has forsaken him. On the other hand when, like St. Paul, he suffers "all tribulation, combats without, fears within" (II Cor. VII:5), he feels keenly that he has not yet acquired the Apostle's unflinching faith and steadfastness, that are needed for a successful battle.

His "fears within" arise from either of the two extremes, spiritual dryness or over-anxiety. The former affects him like a severe cold, the latter like a high fever; and frequently the two come together. In every event medical help is needed. The tried spiritual physician will find that often the cause lies in the temperament, and that it is

here that the remedy must be applied. However, spiritual dryness, aridity, may be the means of reaching a higher state of perfection, for it grounds the patient in genuine, unselfish faith, hope and humility. Scruples, too, may lead to greater purity, patience and sincerity, provided the one afflicted by them accepts the only unfailing cure, which is implicit obedience to God's representative.

"Combats without" may arise from the loss of fortune and friends, of honor and health; and such losses too should be turned to spiritual profit. They should be appraised in the light of things eternal, of "the glory and wealth" in the Father's house (Ps. CXI:3). In all these trials we should learn to love ourselves less, and God more.

"Brethren," writes St. Paul to the Philippians (III:13, 14), "I do not count myself to have apprehended. But one thing I do: Forgetting the things that are behind, and stretching forth myself to those things that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus." With this inspiring thought of the Apostle of the Gentiles in mind, the novice will indeed pass onward with ease and grace toward the Illuminative Way and soon find the footsteps of the Master.

When St. Paul wrote down the beautiful word, "Diligentibus Deum, omnia cooperantur in bonum" (Rom. VIII:28), he ordered a comforting recipe for all ills. The love of God is the only requisite. And this is not necessarily the "amor purus"; the sincere desire to love and please God would seem to suffice. "Omnia" permits of no exception; it extends from our first step in life to the very last breath. "Bonum" is spiritual health and happiness.

The "approved physician of the Church" should learn to heal his own ills, to compose himself internally and externally, before he applies his remedies to others. The occasion when the Master used the proverb, "Physician, heal thyself," occurred at the outset of His missionary life, and it had a deeper meaning than was apparent to the casual hearer. Our Lord was seated in the synagogue at Nazareth, reading in calm, solemn accents the prophet's description of the great Physician, Whose task was "to preach the Gospel to the poor," "to heal the contrite of heart," to deliver "the captives," to give "sight to the blind" and liberty to "the bruised" (Luke IV:18, 19). "This day," He continued, "is fulfilled this Scripture in your ears" (21). His earnest words aroused His hearers. Some expressed wonderment, others curiosity; but most of them were struck by the truth. They feared the truth, and forthwith attacked the Person Who had the courage to speak it. "Is not this the son of Joseph?" some said defensively (22). "Amen I say to you," the Master gravely proceeded, "that no prophet is accepted in his own country" (24). Boldly He told them the truth, and the truth angered them. Of a sudden a tumult arose and He was threatened with death. "But," the Evangelist tells us, "He, passing through the midst of them, went His way" (30). Whether we suffer for the truth or for our own mistakes, let us look to the divine Physician. "Omnia possum in eo qui me confortat" (Phil. IV:13).

The Illuminative Way



Ut illuminati vultus splendoris tui.

THE ILLUMINATIVE WAY

THE road now ascends to a higher level where the air is purer, where heaven seems nearer, and where the memory of the struggles and trials of the steep path behind gradually changes into a feeling of calmness and serene happiness. Not that all danger is past, or all struggles over. Far from it. Ofttimes the Purgative and Illuminative Ways seem to merge and continue side by side indefinitely. Even if a soul should be certain of having reached the higher plane, it would be dangerous, probably disastrous, to drop the practices of the previous period and to effect a radical change. As Father Faber so well says, we must progress in the manner in which God wants us to progress. The Holy Spirit will lead us higher in His own good time. For us it is proper to continue as has been our custom, and humbly follow the call of grace.

Gradually we become aware that prayer changes from a burdensome task into a joyful occupation. The soul has found a more direct way to God. Sins and failings become less and lighter. We seek to simplify our spiritual duties rather than to multiply them. We perform them with greater intensity. And withal there is more light, more warmth, because fear has yielded to the love of God as the prime motive in all we do. And virtue, though far from perfect, asserts a more positive sway over our daily life.

The Acolyte in the sanctuary, garbed in his white surplice, with the burning taper in his hand, is the living embodiment of this "status proficientium." And the Church urges him in appealing language faithfully to follow his Master, Who is the *lumen verum*. The imitation of Christ is his duty and his privilege. Subdeaconship, a major Order, brings energy, sacrifice and strenuosity into this picture of light and grace. For virtue requires virility, and the following of Christ consists above all in solid virtue. It is no mere coincidence that the Subdeacon is given the Book of Epistles, for the dominant theme of this book is the practice of the whole range of Christian virtues. Sts. Paul and Peter, John and James and Jude, have set down the fundamental norms of Christian ascetics.

Acolyteship draws the youth closer to the lovable Personality of the Master; Subdeaconship teaches him to trace the narrow path that the Master walked. Thus did Christ deal with His own disciples. At the first meeting He elicited their admiration and perhaps their curiosity. When Andrew said, "Rabbi, where dwellest Thou?", He answered, "Come and see." And John tells us that "they stayed with Him that day" (John I:38, 39). One look of the Master sinking deeply into their souls, as in the case of Peter and Nathanael, sufficed to establish them firmly in His friendship. But no time was lost in idle pleasantries. God's way is only for real men; men who show forth conviction, courage and perseverance. Peter had entirely missed the point when he rebuked the Master for speaking of His suffering and death; it was then that Christ gave a perfect outline of the spiritual life: "If any man will come after Me [the desire for Perfection], let him deny himself [the Purgative Way], and take up his cross [the Illuminative Way], and follow Me [the Unitive Way]" (Matt. XVI:24).

To take up the cross is to follow the Master in the practice of virtue. The Acolyte has learned to love Him: the Subdeacon must learn to follow Him in love. Thomas à Kempis in his second book discloses the secrets of the former as well as of the latter

way: "Blessed is he who understandeth what it is to love Jesus, and to despise himself for the sake of Jesus" (ch. 7); and again: "There is no other way to life and to true interior peace, but the way of the holy cross, and of daily mortification" (ch. 12).

The Gospel for the feast of the "Confessor non Pontifex" is also the Gospel for those who walk in the Illuminative Way: "Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris" (Luke XII: 35). The latter phrase signalizes the Acolyte, the former the Subdeacon. St. Gregory says well: "Redemptori etenim nostro unum sine altero placere nequaquam potest."



THE ACOLYTATE

Si operibus tenebrarum inserviatis.

OBSTACLES TO GRACE

THE Illuminative Way is not usually darkened by mortal sin. Also deliberate venial sins should be rare, though the fight against them must go on. The enemy never rests; he stirs up dust and spreads fog about, to blind and becloud the traveler, that not seeing the light, he may stray away from the straight and narrow path. "You cannot please God," the Pontifical warns, "if you hold your lights up to God and are slaves to the works of darkness." Such spiritual darkness leads to the *exempla perfidiae*, which are disloyalty and faithlessness and their inevitable treacherous companion, hypocrisy. Though the Acolyte may not set himself above the saying of St. James, "In many things we all offend," (James III:2), nevertheless he should never weaken in his loyalty to the Master and to the sacred charge entrusted to him in the sanctuary.

Let his light shine "in a crooked and perverse generation [*prava et perversa*]," the Pontifical continues. There is still a great deal of perverseness in his own nature. If the capital sins have left their heavy armor on the Purgative Way, they now renew their attack in the lighter armor of spiritual make. The seven spiritual capital sins, so called after the analogy of the former, are not aimed toward gross, sensual transgressions, but toward such intriguing devices as are certain to delay and perhaps thwart the Acolyte's progress. Spiritual pride consists in self-complacency, in vanity over one's virtues and graces; it seeks to give glory, not to God, but to self. Spiritual envy makes us sad because others are virtuous. Spiritual anger is aroused because "the burdens of the day and the heats" on the long road appear too heavy, and because the Lord frequently withholds the brilliancy and warmth of the light. Spiritual gluttony mistakes sensible devotion and consolation for solid piety; it snatches at the means and neglects the end, which is the abiding love of God in patience. Spiritual friendship is praiseworthy and possesses many advantages; but when it deviates from the path of pure love, there may develop a sentimentalism which is unwholesome. The aberration of sloth manifests itself in nausea over the spiritual life as soon as sweetness ceases, when generosity and fortitude are the only tests of real virtue. Spiritual avarice makes hoarders of us; it manifests itself by a narrow, selfish monopoly of all spirituality, and frequently tends to a mechanical or simoniacal use of objects of devotion, indulgences and other externals. Inclinations such as these savor of the *opera*

tenebrarum. They do not stand the test of the bright light of truth and knightly loyalty.

Having left His home (John II:12), and having gathered about Him His first disciples, the Master strove to impress upon them by word and deed that no selfish or human ties must bind them to the earth. The answer to His Mother at the marriage feast of Cana is most telling. On a later occasion, stretching forth His hands toward His disciples, He said: "Behold My Mother and My brethren" (Matt. XII:49). Only those were to merit His spiritual kinship who would "do the will of My Father that is in heaven" (50).

His disciples did not find the way of higher perfection an easy task. A peculiar form of jealousy and emulation haunted them. Every so often the question cropped up: "Who thinkest Thou is the greater in the kingdom of heaven?" (Matt. XVIII:1). The brothers James and John were particularly insistent (Mark X:35-45), and naturally their mother urged them on (Matt. XX:20). "You know not what you ask," gravely replied the Master (22). Again, these two "sons of thunder" had to be rebuked for outbursts of hasty indignation (Luke IX:54; Mark IX:37). Peter found it hard to repress his quarrelsome disposition. He felt that to forgive his brother "till seven times" should be the limit. No, Peter, said the Master in rebuke, "till seventy times seven times" (Matt. XVIII:21, 22). "Go behind Me, Satan," the Master reproved him another time. "Thou savorest not the things that are of God, but the things that are of men" (Matt. XVI:23).

Ut filii lucis ambulate.

THE WAY OF LOVE

THE Pontifical contrasts the darkness of the past with the new light that now bursts upon the candidate. *Sicut Veritas dicit,* the text continues in the words that the Master spoke when He had unfolded His program in the Sermon on the Mount, and had impressed upon His disciples the significance of the Apostolate: "So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven" (Matt. V:16).

On Mount Sinai God gave to Moses the Law of Fear. On the Mount of the Beatitudes Jesus promulgated the Law of Love. The Acolyte seems to sense this truth as he reviews his own brief career as Porter, Lector and Exorcist. Passing through the wide portals of the Church he has gradually moved forward through the lofty nave, along the massive pillars towering on high like the stern Commandments of the Old Law, while the illuminated windows on either side have shed the light of divine promises on his way; till, entering the sanctuary of divine mercy, he now stands in the beaming light of the altar, which is Christ.

He feels in his innermost being that love has yielded to fear; and love is henceforth "the portion of his inheritance." The lighted taper in his hand is reminiscent of the dark catacombs. It throws its dim light against the gray walls of those subterranean passages and elicits expressions of holy joy and hope on the countenances of the

faithful. Fittingly the Acolytes, the "children of light," lead the procession of those who seek the Lord on the Illuminative Way toward perfection and holiness. There is still the reminiscence of dark shadows, of the passions and bitter conflicts of the Purgative Way; but equipped with "the armor of light," they move forward to a higher plane.

But the light may not be false. It must be real; the flame must come from within. Hence the loins are girt; for there is still need of restraint, discipline and mortification. The lamps in the hands must be burning. The oil, which has been bought in due time, is faith; and its flame is love.

The meaning of it all is that henceforth love is the motive power in the spiritual life. As the Acolyte's gaze, his movements, his prayers and even his smallest acts, are centered upon the altar, so must our daily life in all its details turn to Him Who is "the way, the truth and the life." As St. Bernard beautifully comments: "Via in exemplo, veritas in promisso, vita in praemio." Commandments and precepts become privileges; crosses turn into scepters; thorns into flowers; labors and burdens become enjoyable occupations. This is the way of love.

"What are the fruits of love?" the Pontifical asks. St. Paul gives the answer: "In omni bonitate, justitia et veritate" (Eph. V:9). "All goodness" is all virtue; not half-hearted; not wavering; not limping or short-sighted. It is virtue well rounded out, as only love can make it. "Justice" is the measure set by God, for holiness is perfect conformity with God's will. "Truth" links and blends the two

together. It dispels all darkness, all dross and all deceit. It engenders "charity unfeigned." Hence progress does not consist in the multiplication of pious practices, but in their intensification through love. It is the purer intention to work for Him "Qui dilexit me, et tradidit Semetipsum pro me" (Gal. II:20).

Pensate, the bishop says to the candidates. The word means "to weigh, ponder, estimate." Let them ponder over the great Sacrament of Love, over the Prisoner in the tabernacle, Who has stayed there patiently for wellnigh two thousand years, and they cannot remain cold and indifferent. It is the same Master Who gathered about Himself the first Apostles. They were attracted by His divine power and doctrine as well as by His lovable personality. In his old age St. John speaks of this cherished acquaintance with the "Word of Life" — "Which we have heard, Which we have seen with our eyes, Which we have looked upon, Which our hands have handled" (I John I:1). Let us watch the disciples as they watched their Master; follow Him as they followed Him from town to town, drinking in every word He spoke; and there will grow in our hearts a personal, intimate and manly love for Him.

Ad accendenda luminaria mancipari.

THE INTERIOR LIFE

"*SCIATIS VOS,*" the bishop says in bestowing the office, "*ad accendenda Ecclesiae luminaria mancipari.*" *Mancipari* (from "manus" and "capio") means "to be sold, to surrender one's right to another." There appears to be in this ceremony a faint allusion to the Vestal Virgins who were charged with the office of keeping alive the sacred fire in the temple of Vesta. At all events, by reason of his manual duties — lighting the lights in the church and ministering wine and water (*ad suggerendum vinum et aquam*) for the Eucharist — the Acolyte is assigned a stationary post in the sanctuary.

The sanctuary affords the proper atmosphere for silence, recollection, reflection; in short, for the interior life. With St. Paul, the minister in the sanctuary may truly say: "Our conversation is in heaven" (Phil. III:20). There have been storms in his life but now there is a great calm: and this calm is necessary for growth in holiness. "The Lord is not in the wind," the voice said to Elias; "not in the earthquake . . . ; not in the fire"; but He is in the "whistling of a gentle air" (III Kings XIX:11, 12). When Israel had departed from God, His voice came to the prophet: "I will lead her into the wilderness and I will speak to her heart" (Osee II:14).

After the battle it is well for the soldier to retire into a quiet place and there probe his strength, examine his weap-

ons and prepare for new conflicts. All great men have gone away from the bustle of the world when they were planning great things — St. Paul, St. Jerome, St. Francis, St. Bonaventure, St. Ignatius. The masters of the spiritual life consider silence, solitude and recollection as indispensable requisites for advancement in perfection. The seminary horarium provides this means; but the heart and will must cooperate to make it fruitful. Great souls and great minds do not seek distraction. Sufficient to them is the wealth that is within. It is evidence of intellectual poverty if we must go outside for entertainment. Spirituality is true greatness. The spiritual man, even though intellectually poor, finds a treasure within, for he finds God.

St. Augustine calls perfect peace "tranquillitas ordinis." This peace exists where love reigns supreme. Love engenders wisdom, and wisdom "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. VIII:1). It creates order within and without. Where the senses, which are the windows of the soul, may have previously apprehended a source of concupiscence, they now behold a reason for praising the mighty and beneficent hand of the Creator. The passions have accustomed themselves to the yoke of reason. Restraint, discipline and mortification have lost much of their severity and harshness, because we now follow in the footsteps of Him Who says, "My yoke is sweet and My burden light" (Matt. XI:30). And so the seminary horarium, the class schedule, the hours of silence, which were formerly a source of unrest, annoyance and even disobedience, have taken on a new meaning; we have

found them to be the hidden pathways to the calm and refreshing grove of the interior life. "O beata solitudo: O sola beatitudo!"

When Thomas à Kempis says that the lower a man descends into himself the higher he ascends to God, he bears out a truth that should appeal to every thinking man. Engrossed with the things of sense, the soul nevertheless constantly seeks to exercise its higher faculties in the more refined atmosphere above the clouds of earth. Sometimes we feel like exiles, far away from our homeland, listening as it were to sweet melodies from a distant past, of pristine peace and happiness. Thus, the call of grace to the interior life bids fair to restore a birthright that seemed lost.

What a picture of enthralling beauty, power and peace must have been the interior life of Jesus. "Nemo novit Filium nisi Pater" (Matt. XI:27). The angels that ministered to Him in the desert must have lingered around Him with ineffable delight. It is easy for us to understand why He often spent whole nights on a mountain, "Himself alone." Once the Apostles returned from a missionary journey, and forthwith He said to them: "Come apart into a desert place, and rest a little" (Mark VI:31). Spiritual inwardness, silence and seclusion make the flame of devotion burn steadily and brightly, and will, when our ordination morning arrives, set in our lives the brightly burning Paschal candle of apostolic zeal.

Accende, Domine, mentes eorum et corda.

AFFECTIVE PRAYER

THE discursive meditation, in which the intellect predominates, and which is best suited for beginners, is ordinarily superseded in the Illuminative Way by affective meditation. The transition from one method to the other does not come about by schedule, nor is it indispensable to spiritual progress. Given sincere effort on the part of the soul, this matter really belongs to the Spirit of God, Who "breatheth where He will."

The Order of the Acolytate is suggestive of the more intimate, personal and familiar ways of affective meditation. Standing in the sanctuary, close to the altar, the Acolyte is commissioned "to put on the light of Holy Church," "to present the wine and water" for the celebration of the Holy Eucharist. He stands at the foot of the holy cross (*gloriosissimae crucis vexillo*) while he administers the material part for the confection of the Precious Blood which, together with water, flowed from the Saviour's side (*et aquam ex latere illius pro salute generis humani effluere voluisti*).

To one so close to the Saviour there should be no further need of arguments for acquiring what St. Peter terms the "rationabile obsequium"; as the Angelic Doctor tersely puts it, "Sed auditu solo tuto creditur." There is a feeling of safety and security about it all. Reasoned demonstrations have ceased. The cleric stands before his Master and exclaims with St. Thomas: "Dominus meus et Deus

meus!" The will and the heart now have their way. Affections of love, gratitude, loyalty rise up from the inmost soul. One thought prevails: "Quaeram quem diligit anima mea."

In the prayer of the heart, the soul speaks to God directly. It uses the language of friend to friend. Reasons are not weighed; words are not chosen. There are no measured periods for the points of meditation. As the Psalmist puts it: "My heart grew hot within: and in my meditation a fire shall flame out" (Ps. XXXVIII:4). With the liberty and the swiftness of a bee, as St. Peter of Alcantara explains, the soul flies from flower to flower to seek the honey of divine love.

In this state the soul experiences the delight of the two disciples at Emmaus who recognized the Master in the breaking of the bread, and who, when He made an effort to depart, prayed Him: "Mane nobiscum Domine, quoniam advesperascit." But prudence, humility and patience are needed to turn this special grace into solid sanctity and to create in us a real, abiding and manly love for the divine Master, which is sanctity's test.

It seemed to be the Master's delight to commune with His Father in affective prayer. Every page of the Gospel is proof of this. Sometimes His lips overflowed with what passed in His heart: "Yea, Father; for so hath it seemed good in Thy sight" (Matt. XI:26). While He spoke words of wisdom to the world and His disciples, His heart was with His heavenly Father.

Early in His public career He taught His disciples the "Our Father," which consists of the affections of His soul.

Tertullian styles it "the Breviary of the whole Gospel," and St. Cyprian, "a Compendium of heavenly doctrine." Its seven petitions may be likened to the five barley loaves and the two fishes which the Lord blessed and distributed among the multitude; they all ate and were filled, and twelve baskets remained over. Or we may call it the manna in the desert which had, as the Wise Man says, "sweetness of every taste": and "it was turned to what every man liked" (Wis. XVI:20, 21).

Mother Church has created a marvelous setting for this prayer at the Canon of Holy Mass. At no other time does the priest so well represent his people. He alone has left their ranks and has ascended the holy mountain. He stretches out his hands to pray for all mankind. His pleading voice is carried by a melody in which angelic hands have set the ancient cry of Adam's children to an air of freedom and of childlike trust. It is then we realize that none other but Him Who "is in the Father's bosom" was able to set forth in so few and simple words what is innermost in the heart of a child as it gazes into the kindly eyes of its Father in heaven.

This is the instrument with eight strings that the Master bequeathed to His disciples. Hence, when even the most inspiring and the most eloquent books of meditation written by human hands fail to arouse us to prayer or dispel the dust that work or worry or the world have gathered about the soul, it is well to strike one of these strings, and to let its resonance linger long and deep. It may be faint, but it always rings true — and there will be an echo in the soul.

Ut sint acolythi in Ecclesia tua.

THE FOLLOWING OF CHRIST

ACOLYTE (from the Greek "akoloutheo") means "follower." The Illuminative Way has for its primary program the following of Christ. In a variety of allusions the Pontifical places before the Acolyte this great Exemplar, Jesus Christ, the *lumen verum.*

How shall we follow Christ? The oldest, the simplest and undoubtedly the most fruitful way is to turn to the time-tested little handbook of Christian perfection, the holy Gospel. It records in simple, straightforward language "the words and deeds of Jesus" as witnessed by His own disciples. The words and deeds of the Master have the power and persuasiveness to form and fashion the lives of His followers in all ages.

In the first place, then, we drink in His own words. They "are spirit and life" (John VI:64). The world testifies: "Never did man speak like this Man" (John VII:46). In seminary environment we hear His words wherever we are. They are interwoven with our daily prayers, with our meditation, our Theology and especially with our liturgical services. The holy Gospel at the morning Mass should be the dominant note of the spiritual harmony into which the manifold acts of our daily program blend.

In the next place, we should observe the Master's deeds. Nor do we speak here of His miracles or the outstanding events of His life, but of the casual, ordinary happenings

in His daily routine. It is especially the manner in which He performs His work that should leave its impression upon us. "Behold My Servant," says the Lord, "Whom I have chosen, My Beloved in Whom My soul hath been well pleased. . . . He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break: and smoking flax He shall not extinguish" (Matt. XII:18-20).

We have watched Him as a Boy "sitting among the doctors, hearing them, and asking them questions." There He gave the beautiful answer to His parents: "Did you not know that I must be about My Father's business?" At Nazareth He "was subject to them" (Luke II:46, 49, 51). As a Man He "went about doing good" (Acts X:38), "preaching the Gospel of the kingdom: and healing all manner of sickness and every infirmity among the people" (Matt. IV:23). "My meat," He told His followers, "is to do the will of Him that sent Me, that I may perfect His work" (John IV:34). And when He was "wearied with His journey," He would sit down only to give consolation to some poor soul (John IV:6), or to let the little children come unto Him (Mark X:14); or, after a day's fatiguing work, He would go "into a mountain alone to pray" (Matt. XIV:23).

We should study in particular the Master's ways with the different classes of men: His tender attitude toward His Mother; His forbearance and patience with His disciples; His mercy toward sinners; His charity for the sick and afflicted; His manly dignity before Pilate and Nicodemus;

His affection for children; His sternness with the Pharisees. Even at the repast the disciples knew Him "in the breaking of the bread"; and at a wedding feast, to perform an act of kindness, He worked His first miracle.

Thus, at work and prayer, at recreation and in the company of others, we may follow the Master's example. But it is principally in the dim light of the sanctuary that we shall learn best to understand Him, and His image will sink deepest into our souls. We may wonder what He thinks of us; what He has to say to us; what particular advice He would give us. There is one word always on His lips; He spoke it to James and John, to Philip and Matthew: "Sequere me." And of each one it is recorded: "Et secutus est eum."

We should often ponder over the words that the Master spoke to His disciples with so much emphasis and affection: "Behold I am with you all days even to the consummation of the world" (Matt. XXVIII:20). It means that He will be with His Church to guide and protect her to the end. It also means that He will remain in the Blessed Sacrament until the sacraments are no more. Lastly, it means that He will be with His priests through a very intimate personal union. Read Chapters XIII to XVIII of St. John's Gospel and you will fully understand what was in His mind and heart. On that evening He spoke not merely to the simple fishermen, but to all the priests that would come after them. The same voice of the Master rings clear, true and full of affection as you kneel before Him: "Behold I am with you all days."

Lumine scientiae et pietatis tuae rore.

SACRED THEOLOGY

IN THE closing prayer the bishop asks Almighty God "to illumine their minds with the light of knowledge and to refresh them with the dew of Thy tender love." Knowledge and love must go hand in hand. The high standard of the Priesthood requires a happy blending of the two.

Philosophy raises the eternal dispute as to whether the intellect or the will is the greater. Knowledge resides in the former; piety flows from the latter. Whether, then, we prefer St. Augustine's motto, "Intelligo ut credam," or St. Anselm's, "Credo ut intelligam," or finally the "Amo ut intelligam" of the Victorines, the practical issue remains the same in that it demands for the Catholic system the harmonious coöperation of both faculties, intellect and will; the coördination of the two sources of belief, reason and authority; the fruits resulting therefrom, "that the man of God may be perfect, furnished to every good work" (II Tim. III:17). This thought is happily expressed in the time-honored Franciscan motto: "In sanctitate et doctrina."

As the Acolyte stands at the entrance of the sanctuary, so he also stands at the threshold of Sacred Theology. Theology is nothing else but the art of continuing the work of Christ, of following Christ faithfully in His ministrations. Hence this prayer to God, the *fons lucis et origo bonitatis,* Who has illumined and redeemed this world through Jesus

Christ, the *lumen verum,* that He may impart to these candidates "the light of knowledge and the dew of piety" in the faithful performance of their ministry (*acceptum ministerium*).

To study Theology, then, means to learn from Christ the work of salvation. He was the first Teacher. "One is your Master, Christ" (Matt. XXIII:10). He also was the "Good Shepherd" (John X:11) and the "Priest forever" (Hebr. V:6). This threefold power, "magisterium," "ministerium" and "imperium," He committed to His Church; and Theology teaches us how to exercise it. Now the Church is a spiritual organism — according to the beautiful doctrine of St. Paul, the Mystical Body of Christ. Christ is the invisible "Head of the Church" (Eph. V:23); the Paraclete Who abides in the Church is its Soul; charity, "the bond of perfection," is the link which holds all the members together. The priests are the hands, "the dispensers of the mysteries of God" (I Cor. IV:1), that minister to this body and take care that its various organs function properly; they are also its feet, the "pedes evangelizantium," when they bring the Gospel to foreign lands.

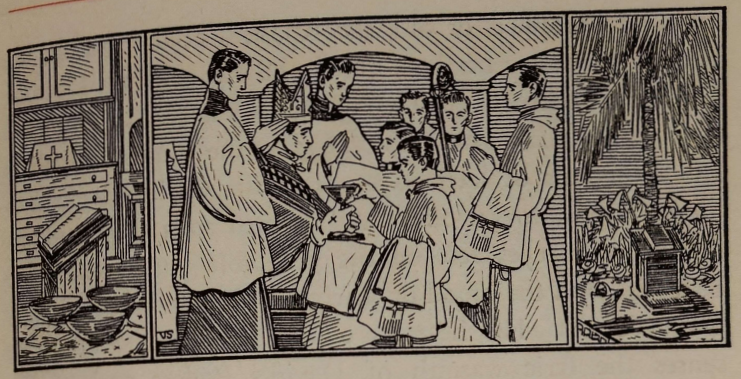
The study of Theology is a holy task. Forgetful of ourselves we seek only to assimilate the *scientia* and *pietas* of the Master, that we "be found faithful" (I Cor. IV:2) in ministering to His Mystical Body; for "Christ loved the Church, and delivered Himself up for it" (Eph. V:25).

The spiritual food of this body is contained "in every word that proceedeth from the mouth of God" (Matt. IV:4). We find it in Sacred Scripture, in Tradition, in the

history of the Church, and in the spacious garden of Dogmatic Theology, planted by the Fathers and Doctors of the Church. We are taught to defend this garden in Apologetics; we are taught to feed the sheep of Christ in Homiletics, to feed His lambs in Catechetics.

The future priest learns to have a watchful care for the normal circulation and respiration of the Mystical Body. In Sacred Liturgy his attention centers on the heart, which is the Holy Eucharist; in Sacramental Theology, on the arteries, which are the sacraments; in "De gratia" on the blood, which is the grace of God. Respiration constitutes the spiritual and moral life of the Church. It consists of prayer and practice. In Moral Theology we study the commandments, in Ascetics the virtues, in Mystical Theology the special graces as they apply to ourselves and others.

The Vicar of Christ is the visible head of the body, and the Holy See comprises the various senses. Through its spiritual nervous system the head communicates with the bishoprics or nerve centers throughout the body, and exercises the power of ruling. The government of the Church is set forth in Canon Law; while in Pastoral Theology the student is taught the pastoral art of the Master Who said so beautifully: "I know Mine, and Mine know Me" (John X:14).



SUBDEACONSHIP

Ad titulum Ecclesiae.

THE DIVINE OFFICE

AS THE name of each candidate is called out, the name of the church or diocese to which he belongs is appended. "Titulus" is the right to maintenance. In return for his maintenance the Subdeacon renders his clerical services. One of his principal duties is the holy Office. It is his "onus diurnum."

Every prayer is pleasing to God; every prayer brings us nearer to Him. But there is something singularly solid, reassuring and inspiring in the official prayer of the Church. When the Levite or priest takes up the Breviary he recalls the hour when he was solemnly assigned to his post in the ancient Church, "the pillar and ground of the truth" (I Tim. III:15). And when he reads the majestic lines of the Latin text he feels that he moves among the sturdy patri-

archs and prophets of old, the Apostles of the Master, the venerable Fathers of the Church and her glorious Doctors. His imagination sweeps through the ages. He finds himself now in the dark catacombs, now in the glorious basilicas and cathedrals of later days. He trails Christ's legions to distant lands, to far-off seas, "ab ortu solis usque ad occasum." His eyes rest on the venerable pages which are bedewed with the blood of martyrs and the penitential tears of confessors. His heart is enkindled with fervor as he senses the lyric warmth of David's Psalter and of the hymns written in the ages of faith. And as he prays there resound in his ears the voices of thousands of other ministers of the Church Militant. The mighty chorus ascends the throne of God, where it mingles with the praises of celestial choirs, and whence its echoes return to bring comfort to the ranks of the Church Suffering.

The holy Office is the voice of the Spouse of Christ. Seven times each day and night it rises to the throne of her heavenly Bridegroom. "Astitit Regina a dextris tuis, in vestitu deaurato" (Ps. XLIV:10). Thus the minister is deputed daily to present to the King the bridal pledges of His Queen. May this holy charge transfuse his being; may he become indeed "wedded to his Breviary"! There is no better word. The cleric should know this holy book "intus et foris." Its history reads like a romance; its structure is like a cathedral towering to the sky; it draws the picture of the God-Man in the designs and colors of the Church. Let the cleric search its meanings and mysteries, "more to be desired than gold and many precious stones; and sweeter than honey and the honeycomb" (Ps. XVIII:11).

In the Breviary Mother Church has interwoven with the life and work of the Saviour her own tears, joys and hopes. The Christmas Cycle tells of the Birth and Infancy — the "opus Incarnationis." The Easter Cycle sets forth the Public Life and dwells lovingly on the Passion, Death, Resurrection and Ascension — the "opus Redemptionis." The Pentecost Cycle unfolds the wealth of Christ's doctrine on the kingdom of God as revealed in the Church ("circa nos"), in the soul ("intra nos"), in heaven ("supra nos") — the "opus Sanctificationis." And God's saints, the noblest members of Christ's Mystical Body, like so many bright gems, adorn the seamless garment of the Saviour as He passes before our gaze from Advent to the last Sunday of the year.

In handing the holy Breviary to the Subdeacon and making its daily recital an inexorable law, the Church appears to say: "Here is the book which sets forth the life of Him in Whose footsteps you must follow." This is not merely an invitation but a stern summons. The Breviary may not seem to fit into our modern life. Its foreign tongue, its strange make-up, its spiritual contents, may be almost distasteful to this avowedly practical age. And yet this ancient volume contains more genuine human interest than all the literature of our day. It is the bearer of an exquisite, immortal culture; of a spiritual wisdom that is beyond calculation. All this the youthful cleric will discover if, as the ancient and experienced Church directs, he daily reads this holy book "digne, attente ac devote."

Cui servire regnare est.

THE VIRTUES

THE service of God is virtue. The virtuous man is master over himself, over Satan and over the world. Virtue makes the servant a ruler. This truth is a consolation to the Subdeacon, upon whom is imposed the strict observance of what ranks in the estimation of the faithful as the holy virtue, or the virtue par excellence, namely chastity. The Church deems it fitting that for those who are invested with a sacred and major Order, this angelic virtue should have the force of a vow.

The burden of the Illuminative Way consists in the imitation of Christ. But the positive and practical imitation of Christ is none other than the practice of the virtues which He taught and practised. Virtue is from the Latin "vis," — "strength." It is moral virility; as Cicero puts it, "Vis illa divina virtusque." Hence it is that Ascetical Theology usually treats of virtues, especially the cardinal virtues, on the Illuminative Way, which is the Way of vigorous youth approaching the maturity of manhood. Coincidentally the theme of the prayers, monitions and ceremonies of the Order of Subdeaconship is the complete range of virtues.

Occasionally the text of the Pontifical points across the border-line of virtues to the higher domain of the gifts of the Holy Ghost. This "sacrum septenarium" is invoked upon the candidate before he receives the insignia of his office, to instruct him that he must ever aim "ad altiora."

In analyzing the mysterious interrelations of the "melliora dona Dei," the Seraphic Doctor, in his inimitable way ("Breviloquium," P. V, cc. 2, V), starts with the gifts; reaches down to the virtues and up again to the Beatitudes. To him the spiritual life is a tree. He takes hold of the foliage, draws the branch to himself, and plucks the fruit. The capital sins, this holy Doctor explains, tend to wreck the soul and defile God's image imprinted thereon. To restore to the soul its pristine rectitude and to advance it to perfection — that is the task of the virtues, gifts and Beatitudes. The function of the virtues is to set right; that of the gifts, to quicken; that of the Beatitudes, to perfect.

The following is his analysis: The gift of Fear opposes Pride, quickens Temperance and disposes to the Beatitude of Poverty of Spirit. Piety opposes Envy, quickens Justice and disposes to Meekness. Knowledge opposes Anger, quickens Prudence and disposes to Mourning. Fortitude opposes Sloth, quickens the virtues of Fortitude and of Patience and disposes to Hunger after Justice. Counsel opposes Avarice, quickens Hope and disposes to Mercy. Understanding opposes Gluttony, quickens Faith and disposes to Cleanness of Heart. Wisdom opposes Lust, quickens Charity and disposes to Peace.

As the three major Orders set before us, in their proper sequence, these manifold gifts with which the Holy Spirit adorns the souls of the Lord's anointed, we naturally turn to Him Who embodied all "the riches of the wisdom and knowledge of God"; Who "dwelt among us . . . full of grace and truth" (John I:14). Our divine Master, the "perfect

Man," was the synthesis of all virtues. He challenged the whole nation: "Which of you shall convince Me of sin?" (John VIII:46) — and there was silence. He declared: "I do always the things that please Him" (29) — and His intimate companions bowed their heads in approval. No more faithful picture has ever been drawn of any man in history than of Jesus of Nazareth. The Evangelists recorded, as His closest friend put it, that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" (I John I:1).

Jesus exemplified every virtue, because His life was "bonum ex integra causa." There was neither effort nor hesitation, neither impulse nor doubt, in anything that He did or said. Directness, decision and finality marked His every movement. His life is the most perfect blending of the metaphysical notions of "Verum, bonum, pulchrum." Truly in Him "Misericordia et veritas obviaverunt sibi: justitia et pax osculatae sunt" (Ps. LXXXIV:11). No teacher on earth has ever said with more convincing authority the simple words: "Discite a me" (Matt. XI:29); or again: "I have given you an example, that as I have done to you, so you do also" (John XIII:15). And so St. Paul puts the whole spiritual life in a nutshell when he says: "Put ye on the Lord Jesus Christ" (Rom. XIII:14).

In Ecclesiae ministerio semper mancipatos.

HUMILITY

MANCIPATOS is taken from "mancipium" ("slave"), which is of neuter gender and goes back to the composite "manu capio." The Subdeacon becomes "mancipatus" when his name is officially entered in the church books *ad titulum Ecclesiae.* By this act he sells himself to the Church forever (*semper mancipatos*). He is her property or bonded slave (*perpetuo famulari*) and his identity becomes merged with the work and interests of the Church. His name ("sub-diaconus"), work and position call for genuine humility.

Ascetic Theology usually treats of humility in connection with temperance. The Pontifical alludes to this virtue from the very start, and when Subdeaconship approaches, its presence is presumed as a matter of course. And truly, if prudence is the charioteer of virtues, then humility is the grounded and graveled path over which the chariot must pass, for an uneven and hilly road would cause failure and wreckage. To prudence may be accorded priority because it keeps humility from swerving toward the extremes either of untruthfulness and self-deceit or of irresponsibility; and yet prudence may not dare to make a forward step except on the solid ground of humility.

Humility is bounded on the one hand by truth, for it consists in nothing else but seeing our lowliness and misery in the light of truth: "Humilitas est veritas." On the other

hand it is bounded by justice, which demands that in our own eyes and in the eyes of others we should be accounted only as that which we really are. St. Francis expressed this thought succinctly when he said: "What I am in the sight of God, that I am and nothing more."

St. Bonaventure wisely begins his Spiritual Alphabet ("Abecedarium") with the virtue of humility: "Ama nesciri et pro nihilo reputari." And rightly should this virtue stand in the first line of battle, because like David, the shepherd boy, it aims directly at the forehead of the giant Goliath in the opposing army — namely pride, which is the fundamental obstacle, the arch-enemy, of all virtue. When humility is on our side, God is with us, for "God resisteth the proud, and giveth grace to the humble" (Jas. IV:6; I Pet. V:5). Likening the work of perfection to a building, St. Augustine calls humility its foundation: "Cogitas magnam fabricam construere celsitudinis? de fundamento prius cogita humilitatis" ("Comm. pro Abb." II). The scholar or student, if he sincerely strives after sanctity, will seek first to acquire humility of the intellect, which will bring him truth about himself. After that he will be led to seek humility of the heart, or the longing for humiliations, the perfection of this beautiful virtue, whose two loveworthy children are modesty and meekness.

It was humility of the heart or will in its purest form when the Saviour "emptied Himself, taking the form of the servant"; when "He humbled Himself, becoming obedient unto death" (Phil. II:8). All severity is set aside, and there is only warmth and kindness in the Master's

words as He almost pleads with His disciples: "Learn of Me, because I am meek, and humble of heart" (Matt. XI:29). In His actions, manner and personality He set forth the new philosophy of humility. Through it, suffering humanity cannot help but attain spiritual rest, refreshment and sweetness (28-30). So dear was this virtue to the Master's heart that He even laid down a rule of social etiquette in that classic saying: "When thou art invited, go, sit down in the lowest place" (Luke XIV:10). In the apostolic college humility was to reign supreme. "He that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth" (Luke XXII: 26). Can the ministers of the sanctuary ever forget the day when He called the little child and "set him in the midst of them" while His lips spoke this beautiful word: "Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven" (Matt. XVIII: 4)? He wants humility to penetrate our whole life's work, and to stand by us even as we plead with our Judge: "When you shall have done all these things that are commanded you say: We are unprofitable servants" (Luke XVII:10). For "he that shall humble himself shall be exalted" (Matt. XXIII:12).

In nomine Domini, huc accedite.

PRUDENCE

AS THE candidate ascends from Order to Order, his burdens become heavier, his duties more important. Mother Church takes care to admonish him, with increasing concern, not to go forward heedlessly but to bethink himself seriously before he takes on each new office. She chooses her words carefully. To the Porter she says: *"Videte"*; to the Lector: *"Agnoscite"*; to the Exorcist: *"Debetis noscere"*; to the Acolyte: *"Pensate."* But none of these involve the grave and burdensome responsibility which the Subdeacon assumes.

To him she addresses herself in a solemn voice: *"Iterum atque iterum considerare debetis attente quod onus hodie appetitis."* She speaks to the Deacon in similar terms: *"Cogitate magnopere ad quantum gradum Ecclesiae ascenditis."*

In all this the Church admonishes her candidates to the earnest deliberation and wise counsel which mark the first act of the virtue of prudence. The second act is to use good judgment in the choice of the wisest means to the end. The third act — and in this consists essentially the virtue of prudence — is to carry out resolutely what has been judged the best. This is the full meaning of the bishop's invitation: *"In nomine Domini, huc accedite."* The clerics in major Orders must possess prudence in its entirety. The Church desires them to come forward with eyes open and to face their responsibilities not lightly but as stern realities. They

come to her freely (*ultro*). *Hactenus enim liberi estis.* There is still time to retreat. But once the die is cast, they are forever (*perpetuo*) bound. Hence, let prudence be their guide.

St. Bernard aptly calls prudence the "moderatrix et auriga virtutum." She holds leadership among all the virtues, for she directs and tempers them, and defines their boundaries. "Take prudence away," continues St. Bernard, "and your virtue becomes vice." St. Bonaventure numbers prudence among "the Six Wings of the Seraph," as he calls the virtues that must adorn superiors. Every priest is a superior, a leader of his people. His word has the mystic power of an oracle. Whims, notions, impulses, moods, passions should never ruffle the calmness of his well-disciplined mind. He is not "like a reed shaken with the wind" of fluctuation and hesitation; firmly and resolutely he should steer toward the aim. And the aim is always on a spiritual plane.

There is profound spiritual wisdom in Jesus' words: "Estote ergo prudentes sicut serpentes et simplices sicut columbae" (Matt. X:16). There the Master Pedagogue assumes the rôle of the first Adam, who "called all the beasts by their names, and all the fowls of the air" (Gen. II:20). The characteristics of the serpent must be tempered by the innocent ways of the dove, lest prudence be distorted into vice. In deliberation, the agility and resourcefulness of the one should blend with the humility and patience of the other. In judgment the cunning of the one must be directed to a spiritual aim by "the single eye" of the other. Finally, to attain the desired end, the serpent's persistence needs

the dove's innocent, guileless, not to say spiritual vision. As soon as selfishness enters, the motive is poisoned by deceit, and deceit is certain to lead to duplicity under the cover of hypocrisy.

If a disciple of Jesus is confronted by a problem, let him ask himself: "What would the Master have done?"; and he will be sure somehow to find the right answer. All of his Master's teachings bear the golden touch of this holy virtue. Frequently He separated the children of light from the children of darkness on the basis of prudence alone (Matt. XXV:4; cf. Luke XVI:8). "Who thinkest thou," He asked rhetorically, "is a faithful and wise servant whom his Lord hath appointed over his family?" (Matt. XXIV: 45). Mother Church has set up the "fidelis servus et prudens" as the true standard of sanctity ("Commune Conf., Antiph"). We often wonder why we have not more clarity about the next world, why the ways of Providence are shrouded in darkness, why our own faith and destiny are kept hidden from us; even though we "have Moses and the prophets," and also Him for Whose day Moses and the prophets waited and prayed. Are we thus unenlightened that we may be established firmly in faith, that our hope may be made fruitful in good works, that our love may be enkindled? He does not tell us; but we know that He speaks words of heavenly prudence when He says: "The day and the hour no one knoweth, not even the Son of Man."

Tantum quantum populo possit sufficere.

JUSTICE

THE Litany of All Saints is now chanted, and meanwhile the candidates lie prostrate. The weight of this powerful intercessory prayer cannot but impress them with the wonderful unity of the Church. Like so many peals of thunder, the glories of the saints in heaven, the needs of the faithful on earth, and the pleadings of the souls in purgatory, are made to resound through the temple, as if the Church Triumphant, Suffering and Militant were summoned to a solemn concourse.

Immediately upon their arising the bishop assigns to the Levites their own place in this marvelous organization: *"Sedulo attendite quale ministerium vobis traditur."* Their various duties are minutely set forth. They are stationed near the altar. The altar is the place of public worship, and the Subdeacon's sense of justice is tested by his fidelity in rendering to God, to his equals and to the faithful what is strictly their due. All his duties seem to concentrate upon the participation of the faithful in the "Sacrum Convivium." To this the Pontifical calls his attention with emphasis: *De ipsis oblationibus tantum debet in altare poni, quantum populo possit sufficere.*

The lengthy and difficult tract, "De justitia et jure," gives evidence of the deep concern of Mother Church that her ministers be thoroughly trained in this important subject. The familiar phrase "Tantum — quantum" has been

happily introduced into ecclesiastical parlance wherever there is question of justice. It resembles the two scales of a balance which may not be disturbed by the slightest tilt as the ministers serve the members of Christ's Mystical Body. St. Thomas well expresses it when he says that all receive the same food at the Eucharistic Banquet: "Quantum isti, tantum ille." A similar wording obtains in the formula of the Sacred Tribunal, viz., "in quantum possum et tu indiges."

Justice is the golden measure in the priest's life and work. It should always be his first consideration in all his relations to others. He may fail in other things and the faithful will be ready to pardon him; but if he fails in justice, the guilt clings to him with adamantine stubbornness.

The splendor of justice can no more be obscured, says St. Peter Chrysologus, than the rays of the midday sun. "Justice," he adds, "is born of God; its gaze is fixed upon heaven; it penetrates into the very eye of God." St. Bonaventure assigns as the first requisite for superiors the "zelus justitiae." The just man is as zealous for, and we may say as jealous of, justice, as he is zealous for the glory of God. For God is justice. Justice is not swerved from the straight path by gifts or promises from without, by affection or passion from within. "Via directa est via recta." St. Paul's "Omnibus omnia factus sum" (I Cor. IX:22) must be understood in the light of his other saying: "Reddite ergo omnibus debita" (Rom. XIII:7). The latter has first claim, and when it is duly fulfilled there is ample room and ample reason for generosity, patience, forbearance, broad-mindedness and charity. "Justitia et pax osculatae sunt" (Ps. LXXXIV:11).

The most clear-cut principle of justice ever enunciated came from the Master's lips: "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's" (Matt. XXII:21). Ever since that day these two words have hung high over the human race, like mighty scales of gold, balancing and defining with unfaltering exactness man's duties toward heaven, on the one hand, and toward this earth, on the other. Our Master made no effort to change the course of the world in its political, economic or social aspects; He propounded no new platforms. But He did set up and clarify, with a power hitherto unknown, the fundamental principles of thought and conduct. He straightforwardly laid bare the sources of evil and good: "From the heart come forth evil thoughts" — and all manner of iniquity (Matt. XV:19). And so He taught men to seek the true norm of good and evil, of virtue and vice, in their own conscience, in their own heart. He knew that a standard written in the heart would be more searching and permanent than a law written on parchment or stone.

His counsel is, therefore: Look into yourself, balance your own rights against those of others, and you will not err. This is the meaning of His golden rule: "All things therefore whatsoever you would that men should do to you, do you also to them" (Matt. VII:12). And again: "For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again" (Matt. VII:2).

Altare sanctae Ecclesiae ipse est Christus.

RELIGION

EMANATING from the cardinal virtue of justice, the virtue of religion disposes man to render to God the worship due to Him. To the cleric religion means more than the fulfilment of a duty. In a sense, it is his profession. Those who have chosen God as the portion of their inheritance have bound themselves forever to divine worship, and their lives should bespeak what they profess. Hence the Subdeacons (*in Ecclesiae ministerio semper mancipatos*) are instructed to strive (*studete*), by the accurate and diligent performance (*nitide et diligentissime*) of their visible ministrations, to perfect, after the same pattern, the invisible ministrations to the soul (*invisibilia horum exemplo perficiatis*). Their daily work is centered around the sacred supplies, the furniture and linens of the altar. But the central object of their material service symbolizes the center of their spiritual service: *Altare quidem sanctae Ecclesiae ipse est Christus.*

And so the virtue of religion for the Subdeacon as well as for all souls on the Illuminative Way is essentially what the etymology of the word (from "religare") implies, viz., "to be rebound, fastened." These souls are bound to the "golden altar," which St. John saw in vision, and which is Christ, *in quo et per quem, oblationes fidelium Deo Patri consecrantur.* Among these oblations are first and foremost the priestly vows. Blessed is that Levite and, we may add,

fairly safeguarded against all evil, who like St. John may recline his head upon the Master's bosom; or who like St. Francis may rest it on the Saviour's bleeding side, there to pledge eternal loyalty in obedience and chastity and poverty.

Once this personal love and affection for the Master has taken a firm hold on the heart of the disciple, the Master's soul is knit together with his own as were the souls of David and Jonathan. St. Paul vividly sets forth the priest's union with his Master when he says: "And I live, now not I; but Christ liveth in me" (Gal. II:20). This, then, is the goal to seek — the highest wisdom in the spiritual and religious life. "Venerunt autem mihi omnia bona pariter cum illa" (Wis. VII:11). All other devotions and exercises will group themselves in orderly, beautiful harmony around this "golden altar."

The disciple's love manifests itself primarily in the devout observance of his sacred offices. Jesus pointed out the way. Those who strive to represent Him as the spokesman for liberal tendencies in religion and for opposition to the Law of Moses, fail to understand His mind. In fact, they have misinterpreted His words and actions. In reality Jesus was conservative in maintaining the pure and primitive purpose and meaning of the Law and the Prophets. "In the beginning it was not so," He declared. Upon this primitive revelation He set the seal of His divine authority. He cut off the shoots, He removed the brambles and bared the trunk of the tree planted by God. "I am not come to destroy, but to fulfil" (Matt. V:17), He truly said. Thus He overruled the Baptist's objection by simply telling him: "For

so it becometh us to fulfil all justice" (Matt. III:15). He attended the festivals as a matter of duty. He restored God's Temple to its dignity as "a house of prayer." He established a sublime rule for reverence which has guided the Church ever since: "Nolite dare sanctum canibus" (Matt. VII:6). To the Samaritan woman he announced the happy hour "when the true adorers shall adore the Father in spirit and truth" (John IV:23). But He accomplished the grandest feat of religious observance when for the last time He ate the Pasch with His disciples and poured into this ancient symbol His own Precious Blood.

That was at the first altar. It still stands in our midst, and here the Subdeacon renders his daily services. Let him ever be mindful of the golden words written of the Saviour when He sat down at the first Christian altar: "Having loved His own who were in the world, He loved them unto the end" (John XIII:1); and those other words spoken by Himself: "If any man minister to Me, let him follow Me; and where I am, there also shall My minister be" (John XII:26). In the same breath the Master demands that those who minister to Him should follow Him. To His mind the former act is of no avail without the latter. The latter lends spirit and life to the former. The paten and chalice of material gold in the Subdeacon's hands before consecration represent his ministry. After consecration they hold "the Bread from heaven" like the minister who has filled up the void in his ministry by the consecration of his life. And it is only then that he deserves the affectionate title from his Master's lips, "My minister."

Dominus regnavit, decorem indutus est.

OBEDIENCE

THE Pontifical goes on to say: "The altar cloths and corporals are the members of Christ, namely the faithful of God. With these, as it were with precious garments, the Lord is clothed; in the words of the Psalmist: 'The Lord hath reigned, He is clothed with beauty' (Ps. XCII:1)." The picture is further enhanced by St. John's vision of "the Son of Man, girded with a golden cincture" (Cf. Apoc. I:13); "that is," the Pontifical explains, "with the army of saints."

Charged to maintain the cleanliness and beauty of the material altar cloths, the Subdeacon is instructed also to safeguard the purity of those spiritual cloths, the souls of the faithful. If any be contaminated (*si contingat maculari*), they must be restored *ad ornamentum altaris*. But the secret of all success in maintaining purity, order and decorum in the sanctuary, which is the royal court, or the heart in Christ's Mystical Body, lies in the perfect obedience of all the members to the will of the King. It is obedience that gives spiritual force and color to the words which the Pontifical borrows from the Psalmist: *Dominus regnavit, decorem indutus est.*

Fundamentally, obedience is justice. It is the service which the creature renders to the Creator; the servant to his lord. "There is no power but from God" (Rom. XIII:1). As Subdeacon the Levite is incorporated into the most

perfect spiritual society, namely, Holy Church. Without a submissive spirit and the natural facility to bend his will to the will of others, he would not have come thus far. But the burden which he has learned to carry with ease, is now visualized in its full weight and significance.

Dominus regnavit. If apostolic authority is the foundation of this marvelous organization, then all the rest of the great structure may be summed up in the word obedience. The one is useless without the other; the two supplement, perfect and enhance each other. *Decorem indutus est.* Perfect obedience brings order, peace and beauty into the house of God. The same is true spiritually. The entire fabric of the spiritual life is endangered unless it is held together by the solid steel girders of obedience. "Obedience is better than sacrifices" (I Kings XV:22). St. Augustine calls it the "maxima virtus" and the "omnium origo materque virtutum"; St. Theresa says that there is no quicker way to perfection than obedience.

But let us remember that "the letter killeth but the spirit quickeneth" (II Cor. III:6). Our heart must be in it. The Pontifical alludes to the perfection of this virtue after invoking the gifts of the Holy Ghost: *Ut obedientes facto, ac dicto parentes, tuam gratiam consequantur.* The etymology of the term "obedio" is still apparent; it comes from "ob" and "audio" — "to give ear, to listen." It implies not merely to act with promptness, punctuality, exactness, but to sense the need of obeying, of conforming to higher orders, or of obeying even without orders. Similarly, "dicto parentes" implies that no sooner has a word or a wish been

uttered than the servant hastens to execute the very thought of the superior. This is the spirit of obedience, or rather the obedience of the spirit: the perfect submission of our will and judgment.

He Who became "obedient unto death, even to the death of the cross" (Phil. II:8) revealed to the world, and especially to His priests, a spiritual power, beauty and dignity in the virtue of obedience that humankind had not yet witnessed. "This commandment," He said, "have I received of My Father" (John X:18); and again: "As the Father hath given Me commandment, so do I" (John XIV:31). And undoubtedly He revealed His own heart when He made the brother of the prodigal say to his father: "I have never transgressed thy commandment" (Luke XV:29).

For all eternity we shall seek to fathom the ineffable mystery of "the commandment" which the Eternal Father placed upon His only-begotten Son. Suffice it to say that on earth the Latter shaped His whole life and career in conformity with it. It was His complete and sole aim, His delight, His vocation. "Moses and the prophets" had traced out His journey, and He fulfilled every iota of the plan with scrupulous fidelity. He was subject to the Law, to His parents, to civic authority, to His executioners. When His eyes were clouding in death, obedience wrung from His parched lips the word "I thirst" — "that the Scripture might be fulfilled" (John XIX:28). May the Subdeacon exercise himself strenuously in this holy virtue, so that on the day of his sacerdotal ordination he may answer in a firm, manly, whole-hearted voice: *"Promitto obedientiam."*

Estote tales qui digne servire valeatis.

FORTITUDE

THESE are strong words. One visualizes a row of sturdy soldiers in the uncompromising imperative: *Estote ergo tales.* As sentinels the Subdeacons are assigned to stand attention to: *Sacrificiis divinis, et Ecclesiae Dei, hoc est, corpori Christi.* The term *valeatis* implies not merely ability, but power. Fortitude, then, is an outstanding quality of these soldiers.

St. Thomas teaches that fortitude has two functions: "Ardua aggredi et sustinere" — to encounter and to endure what is arduous. The measure of fortitude is not the suffering sustained but the effort expended in the battle. Fortitude overcomes human respect and human weaknesses of every kind. It sets out upon the most difficult task if "God wills it." Martyrdom is the most excellent act of fortitude, although in the plan of God few of His soldiers are chosen for this distinction.

The Subdeacon's state and duties demand a continuous spiritual martyrdom, which affords the virtue of fortitude its real test. There is no special glory in store for him. His labors are of an inferior, menial kind, but they require a whole man and a brave heart. Away from the turmoil of battle he grapples with what St. Paul terms "instantia mea quotidiana" (II Cor. XI:28) — the trials, annoyances and drudgery of daily life.

Later on in the ceremony the bishop prays the Lord

"ut eos in Sacrario tuo sancto strenuos sollicitosque coelestis militiae instituas excubitores." To be selected as "the sentinels of the heavenly army" is a premium of great love, loyalty and fortitude. For this task only the bravest soldiers are chosen—men whose arms are steeled with strength (*strenuos*), whose hearts are full of zeal (*sollicitos*); men who signalize themselves by an intrepid, generous spirit.

With fortitude the ministers must defend the purity and unity of faith; *in vera et Catholica fide fundati.* Their lives may show no moral blemish. If there be a collapse, its story is told in the dirge which, as legend runs, was heard at the midnight hour in an old monastery whose inmates had forsaken their holy Rule: "Potus, ludus, femina — duxerunt nos ad Tartara." Evidently the pitfalls along the road of the clerical state were the same then as they are now. It is sad and humiliating that the three most degrading vices are likely to claim their victims from among "those who were once illumined, have tasted also the heavenly gift, and were partakers of the Holy Ghost" (Hebr. VI:4). There is only one remedy against them, namely, fortitude, and in these dangers fortitude's best strategy is flight.

St. Bonaventure opposes to this trio of vices the three theological virtues. We call to mind that the Master wrote in His Testament three paragraphs which provide His priests with opportune remedies. In the first He left us His Sacred Body and Precious Blood, "omne delectamentum in se habentem." May our faith in this holy Sacrament prevail over the vice of gluttony. In the second He bequeathed to us a mansion with His Father. May our hope in "the glory and

wealth" of His Father's House conquer the vice of avarice! In the third, He committed to us His Virgin Mother. May our filial love for her stifle in us all lustful desires! And yet, in all these struggles, fortitude must lead the way.

Christ our King does not mention the virtue of fortitude by name; but its spirit carries His every word, His every deed. "I came not to send peace, but the sword" (Matt. X:34); "The kingdom of heaven suffereth violence, and the violent bear it away" (Matt. XI:12). And how often did He repeat in substance the solemn warning: "Whosoever doth not carry his cross and come after Me, cannot be My disciple" (Luke XIV:27).

He girded Himself with the "zona aurea" of fortitude when He spoke to Satan, to the Pharisees, to the money-changers in the Temple, to Pilate, to Nicodemus. Frequently He had to temper the ardor and zeal of His disciples, but He loved to see in them the manly virtue of fortitude. He overlooked the incredulity of Thomas, who only a few days before had urged: "Eamus et nos, ut moriamur cum eo" (John XI:16). He forgave Peter who had protested: "Animam meam pro te ponam" (John XIII:37). To James and John He gave — was it in rebuke or in affection? — the name "Boanerges," "Sons of Thunder." To Peter He gave the name "Rock." And it is not unlikely that in the fine compliment He paid to Nathanael — "Behold an Israelite indeed" — there was meant to be an allusion to the origin of the name Israel, as we read in Genesis (XXXII:28): "For if thou hast been strong against God, how much more shalt thou prevail against men."

Si usque nunc tardi, amodo assidui.

CONSTANCY

FORTITUDE is the shield of every virtue. Its principal associates are confidence and magnanimity, constancy and patience. The last two are implied in this pointed admonition which sums up previous instructions: *Et ideo, si usque nunc tardi fuistis ad ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles.*

Tardiness is sloth, the opposite of fortitude. The Subdeacon must transform this vice to "assiduitas" ("ad-sedere," — "to sit by, stand by"), which is in concrete form, the virtue of constancy. It is the enduring effort to struggle and suffer without yielding to weariness, discouragement or indolence.

Fortitude is usually tested in danger or temptation; the test of constancy endures without regard to special circumstances. Hence the Pontifical reverts to it repeatedly. At the conferring of the Order of the Priesthood it is accorded a foremost place: *justitiam, constantiam, misericordiam, fortitudinem.*

Constancy must give the lie to the ancient axiom: "Quotidiana vilescunt." It is for this reason that it is so necessary for the rank and file of our priests. Their lives are not stirred by any great events. There are no thrills or excitements, and few amusements. The sameness and monotony of it all may breed indifference and indolence. Even the priestly functions and ministrations, such as Holy Mass,

the sacraments, the Holy Office, are apt to gather dust through daily routine. There is the danger of performing them in a perfunctory, half-hearted way.

Against these dangers the priest must arm himself with constancy. It must keep aglow the early fire of his priestly vows; his first love for the Divine Master; his interest in and appreciation of priestly studies, the Holy Office, the beauty of the house of God; and above all the pastoral "solicitude of all the churches."

Chosen as the *coelestis militiae excubitor,* the Subdeacon is the ever-active and vigilant servant of the royal court. He has charge of the sanctuary and the sacrarium. He washes the sacred linens, he assists the Deacon, and at the Holy Sacrifice he stands reverently at the foot of the altar protecting, as it were, the sacred paten. His outward appearance bespeaks humble and dutiful constancy; but it should bespeak what his heart believes. Like the brave Ethai, he should stand by his King even in sorrow and trial; ever ready to exemplify in his life Ethai's glorious profession of constancy: "As the Lord liveth, and as my lord the king liveth; in what place soever thou shalt be, my lord, O king, either in death or in life, there will thy servant be" (II Kings XV:21).

One of the early duties of the Subdeacons in the city of Rome was to record the names and collect the acts of the martyrs, to which end every Subdeacon was assigned to a certain district in the city. Thus the constancy of our glorious martyrs may be said to have become the special heritage of this sacred Order — a heritage which, as priests, they

held enshrined in their hearts forever. Small wonder that Mother Church has decreed that every altar in the world shall contain relics of martyrs, and that the Breviary shall faithfully record their immortal deeds! She did so that we might sing their praises, and in our own day might imitate their constancy.

As the year goes around the Subdeacon will not fail to relish on August 10 the office of St. Lawrence, the glorious deacon and martyr. In language both elegant and forceful, it celebrates the triumph of constancy. As the youth lay on the heated grate, the antiphon reads, "ministrantibus prunas insultat Levita Christi." "Assatum est jam," he calls out to the tyrant, "versa et manduca." No wonder Leo the Great closes his classic eulogium with the proud words: "Quam clarificata est Jerosolyma Stephano, tam illustris fieret Roma Laurentio."

In the life of the divine Master we behold the immutability of God in the earthly form of constancy. His mind was set on one thing: to do the will of His Father; and He pursued this one objective from the Crib to the Cross. All His instructions in virtue emphasized the note of constancy. He bade us always to pray, to carry our cross after Him, to labor far into the night, to drink the chalice to the very dregs. He knew Peter's fickleness, and therefore He promised him the great gift of constancy: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not" (Luke XXII:31, 32).

Si usque nunc somnolenti, amodo vigiles.

PATIENCE

THE term "somnolentia" applies to a wide range of defects in the spiritual life. On the Illuminative Way we do not encounter physical inertia nor tepidity; both are dealt with on the Purgative Way. We speak here rather of that depression of spirit, and its concomitant apparent lack of interest and devotion, which is usually caused by perturbation and sadness over evils of either body or soul. The victory over such mental depression, coupled with the steadfast pursuance of our spiritual aim, is the essence of the virtue of patience. In this sense it may be called spiritual vigilance, which was the point in the rebuke of Jesus to His disciples: "What? Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation" (Matt. XXVI:40, 41).

Being literally the habit of suffering, patience is that virtue which makes us bear all evil with equanimity of soul. In other words, it makes us cling steadfastly under all trials to a fixed spiritual standard.

There are various degrees of patience, but because of the differences in temperament and emotional life among individuals, it is not easy to set definite boundaries to each. Patience resides in the will, and hence the first degree is, to bear adversities without murmuring or rebellion, in just atonement for our sins. In the second degree, the soul accepts such crosses with generosity, in imitation of the

crucified Saviour Who "emptied Himself, taking the form of a servant" (Phil. II:7). In the third degree, the soul loves and longs for suffering. Here the soul no longer kneels before the Crib, Cross or Altar in admiration and gratitude, but rather enters into the very heart of the Saviour Who said: "I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished" (Luke XII:50). When love and imitation play the predominant part, the soul is well advanced on the Illuminative Way and is not far distant from the Unitive Way. St. Francis Xavier shows us the fourth degree of patience when his desire for more suffering makes him repeat over and over again: "Amplius, Domine!" There is a fifth degree which consists in a holy thirst for suffering. Actuated by this thirst, St. Theresa was wont to say: "Aut pati aut mori"; and St. M. Magdalene de Pazzi: "Non mori sed pati." "My brethren," says St. James, "count it all joy, when you shall fall into divers temptations; knowing that the trying of your faith worketh patience, and patience hath a perfect work" (I:2-4).

Suffering is a mark of the elect; the privilege of the disciple of Christ. Is it thinkable that the Master, really loving His priest, will allow him to go through life without asking him at one time or another: "Now, take up thy cross and follow Me"? That hour will surely come. Are we better than St. Paul, of whom the Lord said: "For I will show him how great things he must suffer for My name's sake" (Acts IX:16)?

Patience must be actuated by love: primarily the love of

Christ Crucified. For the figure of Christ, as "the altar standing before the throne," must not be discarded from the cleric's mind. He is to feed the lambs and sheep of Christ, and he knows that patience is the indispensable requisite of the teacher of the young and unlettered. Indeed, the most striking example of the Master's patience is witnessed in His dealing with the Twelve whom He trained to be His first priests. With unspeakable patience He bore with the contrariness of Peter, the ambition of James and John, the almost rude straightforwardness of Nathanael, the incredulity of Thomas, the simplicity of Philip. "Have I been so long a time with you: and have you not known Me?" He said to the last on the eve of His Passion (John XIV:9). And even after the Resurrection He found them to be "foolish, and slow of heart to believe" (Luke XXIV: 25). But the Saviour's patience was crowned in the descent of the Spirit of Truth on Pentecost morn.

When all is said and done, patience accomplishes more in Christ's Mystical Body than zeal or any other virtue. We may wonder what Peter thought when he saw in the great linen sheet "all manner of four-footed beasts, and creeping things of the earth, and fowls of the air" (Acts X:12). "Is that the flock I am to rule?" he may have mused. Let the priest spend eight or ten hours in the confessional in a busy city and he will learn what an indispensable medicine patience is. There are three reasons, St. Bonaventure tells us, why superiors need patience: our manifold cares and worries, the slow progress of our charges and the ingratitude of those to whom we have been kind.

Si usque nunc ebriosi, amodo sobrii.

TEMPERANCE

IN CONTRASTING the flesh with the spirit, the Pontifical chooses to use very plain language and to call vice by its name. In effect, the terms *tardi* and *somnolenti* represent laziness pure and simple, while the *ebriosi* and *inhonesti* stand for sensuality in its crudest form. Fortitude has sent her satellites, constancy and patience, to combat the former with the strategy of assiduity and vigilance. The latter, however, is to be subdued by the virtue of temperance and her noble companion chastity.

Temperance keeps under the control of right reason all sense-pleasures, especially those of the palate and the flesh. Its species are, besides chastity, abstinence and sobriety; its associates meekness, modesty and humility. St. Peter indicates the first degree of temperance when he writes: "I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul" (I Pet. II: 11).

St. Paul sets a higher standard when he writes: "Mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid in Christ" (Col. III: 2, 3). The second degree, then, pleads for a holy indifference regarding the things of sense. St. Paul also indicates the third degree when he says: "And they that are Christ's have crucified their flesh, with the vices and concupiscences" (Gal. V: 24). It is taken for granted

that the road of temperance is the road of perfection. They both lead to the same end.

Certainly the anointed of the Lord may not be the companion of those "whose god is their belly" (Phil. III:19). Much less would he who every morning partakes of "the chalice of benediction," and in whose veins courses the Precious Blood of the Saviour, align himself with drunkards. Mingling humor with wisdom the Wise Man counsels as follows: "Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk" (Prov. XXIII:31, 32). Unfortunately dishonesty usually associates itself with this vice. It is the large leaf which, as the legend runs, fell down and covered the shoulder of the hero as he was bathing in the dragon's blood. Later this was the only vulnerable spot on his body. If the youth were honest with himself and the Church he would take counsel in time. He would manfully step back before it is too late and save both himself and the Church immeasurable grief. But foolishly hoping that some miracle of grace will relieve him some day, he moves blindly forward to the sanctuary, and to his own destruction. St. Gregory tells this sad story in few words: "Multi quandoque ardua et magna incipiunt; sed quia gulam non vincunt, ea, quae fortiter egerunt, turpiter perdunt."

The divine Saviour shows the virtue of temperance in His life in a form in which the perfect garb of nature sets off the silver lining and the gold embroidery of super-

natural virtue. The disciples of John asked Him, "Why do we and the Pharisees fast often, but Thy disciples do not fast?" (Matt. IX:14); the Jews went so far as to call Him "a glutton and a wine drinker" (Matt. XI:19). The accusation of the latter He branded as a malicious lie; the honest question of the former He answered by aptly alluding to His rôle as "the Bridegroom," and to the danger of taking "away the fulness thereof from the garment" (Matt. IX: 15, 16). In other words, the Master understood the human nature which He had come to save and to raise to a perfect standard. He was the Teacher of all; and while abstinence and mourning are proper at certain times, the virtue of temperance obliges all men at all times.

Hence we see Him at the marriage feast at Cana, at the banquet in the house of Simon the Leper; and even after the Resurrection He asks without guile or formality: "Children, have you any meat?" (John XXI: 5). They were hungry, for "that night they caught nothing" (3). The Master provided them with food to refresh them and to prepare them to receive a heavenly message — a "cibus cibo melior." In the use of earthly things He laid down the golden rule that they are the means to an end, and the end is "the kingdom of heaven" (Matt. VI: 33). This rule leads the way for the practice of temperance. Hence, when the disciples found Him fatigued from the journey and prayed Him, "Rabbi, eat," He answered: "I have meat to eat, which you know not" (John IV: 31, 32).

Si usque nunc inhonesti, amodo casti.

CHASTITY

THE obligation of perfect chastity which the Subdeacon freely assumes (*adhuc liberi estis*) is a heavy burden, as the world sees it. If from the very start he makes it a virtue, the burden will be light and the yoke sweet. In fact, the burden would exceed our strength if we failed to make a virtue out of this necessity, for the sexual instinct penetrates our very being with the finest fibres, and the unclean spirit will exert all his intrigue and subtlety to inveigle the soul with his delusive snares.

Chastity implies a double triumph: the triumph of the soul over the body and the triumph of divine love over earthly love. Time and again does the Pontifical stress the need of purity in the ministers of the Church. In fact no other word is seen with such an array of synonyms on these pages. When the Subdeacon is admonished to cleanse the sacred vessels *nitide* et *diligentissime,* it is implied that his heart also should ever shine forth in the splendor of purity. So much so, *ne aliquid putridum in sacrario remaneat.* In the moral sense putridity is the sin of impurity, which more than any other vice desecrates the sanctuary of the soul.

The battle against the spirit of impurity is the fiercest of all. Its successful issue depends, more than in any other struggle, on preparedness. The first requisite is the setting of a high ideal. Throughout the ages of Christendom there rings forth the incomparable antiphon taken from the Book

of Wisdom: "O quam pulchra est casta generatio cum claritate: immortalis est enim memoria illius: quoniam apud Deum nota est, et apud homines" (IV: 1). This lofty ideal must be sustained by strenuous action in all the departments of the spiritual life, in prayer, in the use of the sacraments, in scrupulous observance and above all in tender devotion to the virginal Mother of Priests. The fight itself consists primarily in flight; in the humble reliance on divine help; in the strenuous restraint of the senses and passions. If such a fight should seem unchivalrous, we must remember that victory over self is the greatest of all. If in this battle fortitude proves strongest in flight, the reason is that this deeply desecrating vice soils by even the slightest touch. The brave man therefore must ward off from the castle of his soul the first onslaughts of the enemy; and hence vigilance is the right hand of fortitude. And humility is its left hand, for humility recognizes the need of prayer. The Wise Man says: "I knew that I could not otherwise be continent except God gave it" (Wis. VIII: 21). But the most aggressive and valiant champion of holy purity is mortification. It must play the leading part, for "if by the spirit you mortify the deeds of the flesh, you shall live" (Rom. VIII: 13). Christ's "sentinel" has that bright example of Urias, the brave soldier of David's army, who would not indulge in the luxuries of his own house while, as he puts it, "the ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth" (II Kings XI:11).

The Master is sparing in His instructions and moni-

tions regarding the angelic virtue. The reason may be sought in His own pure mind. He mentions only in passing the vice of impurity, whose very name would seem to defile pure lips. In His infinite mercy He goes out to seek the victim of vice (Luke VII: 37 ff.), but terrific is His condemnation of those who dare to "scandalize one of these little ones" (Matt. XVIII: 6). His example speaks louder than His words. If we may speak of intimacy in the life of our divine Master, we should rather call it by the name of purity. His Virgin Mother and His chaste foster-father were the intimate associates of His childhood; John the Baptist and John the Evangelist, those of His manhood. In His Sermon on the Mount He declared with convincing emphasis: "Beati mundo corde: quoniam ipsi Deum videbunt" (Matt. V:8). Coming from His lips like a brilliant flash from the midday sun, those that knew the Master could never forget the power of those words. In fact this is one instance where the Master Pedagogue trusted to their own intelligence and the grace of the Spirit to rise to the full appreciation of this priceless evangelical counsel. Hence His brief remark: "Qui potest capere, capiat" (Matt. XIX: 12). Clement of Alexandria seems to have caught the Master's mind when he says: "Only those who live lives of purity are truly priests of God."

Videte cujus ministerium vobis traditur.

FAITH

THE words *cujus ministerium* refer us to the Author and Object of what is the groundwork of all supernatural virtue, viz., our holy faith. If "the just man liveth by faith" (Rom. I:17), how much more the minister of the sanctuary, whose whole life can only be worth living as a life of faith. His ministry, his profession, his very physical existence are conditioned upon faith, and if in the end one iota of the word of God should pass, the Priesthood would have proved an utter failure. It is most appropriate, then, that the virtue of faith engage our attention at the actual bestowal of the Order of Subdeaconship.

Earlier in the ceremony the Pontifical admonished that Subdeacons must be *in vera Catholica fide fundati.* St. Paul is called upon as a witness: "For all that is not of faith is sin" (Rom. XIV:23); and the Pontifical appends the further explanation: "It is schism, and outside the unity of the Church." In other words, the entire spiritual edifice of the Church, in its teachings, its sacramental system, its government, must stand upon the sound basis of Dogmatic Theology. This principle sustains the unity of the Church, the integrity of the "Corpus Christi." Its truth has been tested throughout the ages. And the Subdeacon is here called upon to become the support and bulwark of this principle by a thorough and scientific study of the sacred science of Theology.

Faith, St. Augustine declares, is the supernatural eye of the soul. Grace, holiness or perfection do not dispense with its service; they rather make its vision clearer, quicker, more penetrating. No matter what degree of sanctity we may obtain, faith remains its unshaken foundation. To be genuine, faith must be simple, looking to God alone; it must be firm, for it is "the sure foundation of God" (II Tim. II:19); it must prevail to the end, as St. John says: "This is the victory which overcomes the world, our faith" (I John V:4).

This supernatural eye of the soul penetrates our being, our life, our activities, the very atmosphere which we breathe. It is the "single eye" which makes everything in us and around us lightsome. How beautiful and fruitful is the life of the Levite or priest who views all things in the light of faith! To him every creature bears the vestige of the Almighty, every soul the image of God, every trial the mark of the Saviour's Precious Blood, every joy the smile of His sacred countenance, every labor the imprint of the hands that, bearing the mark of heavy toil, dispense heavenly graces. He believes all that the Bride of Christ teaches, and willingly obeys her least command. In his superiors he sees the Master. The tabernacle is the focus of his existence. Doubts, fears, scandals do not disturb him, for did not the Saviour say: "Blessed is he that is not scandalized in Me"?

"By the Gospel," writes St. Paul to his pupil Timothy, "I am appointed a preacher, and an apostle, and teacher of the Gentiles. . . . I am not ashamed," he continues, "for I

know Whom I have believed" (II Tim. I:11, 12). This word should sink deep into the Subdeacon's soul as he accepts his holy office with the empty chalice and the paten. It is to hold the Precious Blood of Him Whom he has believed, and with St. Paul he is "certain that He is able to keep that which [he has] committed unto Him, against that day" (12).

Henceforth his faith is immersed and submerged by an unflinching loyalty to His Master and Highpriest. He has broken down behind him the bridge which stands between the world and the sanctuary. With Peter he confesses: "Lord, to whom shall we go?" After many years of prayer, of study and of experience, he seems to continue, I "have believed and have known, that Thou art the Christ, the Son of God" (John VI:69, 70).

What a unique commendation the Master gave the centurion! He "marveled" and said: "I have not found so great faith in Israel" (Matt. VIII:10). He loved the soldier's faith, because it was absolute, implying complete surrender. Did Mother Church stand by and catch the gleam of joy in the Master's eye? We might suspect it, for she has woven the beautiful confession of the pagan commander into the most solemn moment of her sacred liturgy: "Domine, non sum dignus ut intres sub tectum meum." May the sentinel of our sanctuary daily learn from the centurion's faith!

Praedestinata praemia consequantur.

HOPE

THE prayer which follows the bestowal of the office is designed to stir up in the heart of the ordinand sentiments of hope, that he may look forward to "the reward laid up for the saints."

Faith lays the groundwork for our spiritual temple; hope erects the walls, pillars and columns; charity furnishes the rafters and roof, and raises the tower or dome toward the sky. In our striving after perfection we should never lose touch with these fundamentals.

The theological virtue of hope holds a strategic position in the Catholic system. Many have erred in faith, and their error was apparent. As the Pontifical says: *Quod non est ex fide — schismaticum est.* The offenders against hope usually work in the dark. They either drift to the extreme of despair and fatalism or to the opposite extreme of presumption. On this side we find that form of faith which is termed "fiducia." It is a distortion of faith because it reverts upon self. It is a distortion of hope and confidence because it places mechanical reliance on God's veracity and neglects His infinite goodness.

Unlike such vagaries the genuine virtue of hope reaches out to God with simple purpose; clings to His promises because of His power, fidelity, goodness; and seeks only what is pleasing to Him. It is because of this desire to please God, and by pleasing, to possess Him, that hope

becomes the mainspring of spiritual initiative, energy and activity. Hence the asceticism of St. Paul has been aptly summarized as "fides quae operatur per caritatem propter spem."

The minister of Christ should be an apostle of hope. Like a tower of strength he should stand on the highway of this world amid unbelievers, scoffers, worldlings "who have no hope" (I Thess. IV:12). When the days are evil, and trials and tribulations surround us, he must set forth by word and deed the Pauline doctrine "that tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not" (Rom. V:3-5). When closing his Breviary after Matins he should lock up in his heart for safe-keeping the last line of the inspiring Ambrosian hymn: "In te Domine speravi, non confundar in aeternum." And vesting for Holy Mass he should believe and hope as he devoutly recites the prayer for the maniple: "Merear, Domine, portare manipulum fletus et doloris, ut cum exultatione recipiam mercedem laboris."

It is a sure sign that our hope is genuine if it bears the fruit of holy joy. As St. Paul says: "Now the God of hope fills you with all joy in believing; that you may abound in hope" (Rom. XV:13). This thought is beautifully expressed when the Subdeacon receives his tunic: *Tunica jucunditatis, et indumento justitiae induat te Dominus.* May this "garment of gladness" transform his whole being and impart to his heart a sound optimism and to his mind a lofty idealism. "Hope confoundeth not" (Rom. V:5); and how could confusion come to those who, in the

words of the Pontifical, *in conspectu ejus fideliter servientes*, are looking forward to the "rewards laid up for the saints"? Here the faithful practice of the Presence of God buds forth into the theological virtue of hope.

Faith is based on divine truth; hope on divine goodness. The Master is explicit and relentless in demanding our faith. Our hope He seeks to elicit through His goodness, His kindness, His loveworthy personality. He refrains from ever using the term "hope"; He rather refers to this beautiful virtue as strong faith, because hope is grounded on faith. Thus He promises that we shall receive whatsoever we "shall ask in prayer, believing" (Matt. XXI:22). Those who manifested a lack of hope either in His heavenly Father or in Himself, He was wont to reprove with the characteristic expression, "O ye of little faith." Thus He rebuked those showing insufficient trust in God Who clothes "the grass in the field" (Matt. VI:30); His disciples, who were fearful of the tempest while He was asleep in the boat (VIII:26); St. Peter, who was afraid of drowning while He stood near (XIV:31); and lastly His Apostles because they had no bread with them (XVI:8). "Let not your hearts be troubled," is His final message of hope. "You believe in God, believe also in Me. In My Father's house there are many mansions" (John XIV:1, 2). These are the *praedestinata sanctis praemia.*

Coelestis militiae excubitores.

CHARITY

REFERENCE has been made frequently to these strong words which so characteristically set forth the true rank and important office of Subdeaconship. As a rule the most valiant, the most fearless, the most alert and loyal soldiers are chosen to serve as sentinels or outposts for the army. Upon their vigilance, valor and strategy largely depends the success of the campaign. Though not the bodyguard of the king, they are his most trusted and loyal knights.

If "sentinel of the heavenly army" is the most distinguished title of the Subdeacon, then it is fitting that here it should usher into the foreground the most excellent virtue on this Illuminative Way — charity, or the love of God. St. Bonaventure says aptly: "Caritas est mater et consummatio omnium virtutum." The saints generally love to call her the "regina virtutum."

By reason of his incardination *ad titulum Ecclesiae* the Subdeacon is Christ's bonded servant. His daily work is in the Holy of Holies. He has taken final issue with all human love and affection by freely vowing chastity. In his private life he lights seven times a day the candle of prayer in the Divine Office. Truly he is "the sentinel in the sanctuary," for it is his duty to discern the enemy and to ward him off the premises of the Holy of Holies, where the King holds court. And since, according to the Seraphic Doctor, charity

is the antidote of lust, the Lord's sentinel will learn that through the practice of charity he will firmly ensconce in the shrine of his heart the vow of chastity against the wiles of impurity.

Charity is the final station of the Illuminative Way. In the third and fourth chapters of the Epistle to the Colossians St. Paul briefly sketches the elements of the three ways of the spiritual life. In the middle he seems to halt, when he says with emphasis: "But above all these things have charity, which is the bond of perfection" (III:14). It is by the figure of a bond or "vinculum" that the saints usually test the true love of God. This bond must be unbreakable; for "love is strong as death" (Cant. VIII:6). It must be inseparable; for "who then shall separate us from the love of Christ?" (Rom. VIII:35). It must be exclusive; for "my Beloved to me, and I to Him" (Cant. II:16). It must constantly grow stronger, as St. Paul puts it: "And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things" (Phil. I:9, 10).

Charity is perfection. As St. Bonaventure says, it quickens the soul into the gift of wisdom; and what charity is among the virtues that wisdom is among the gifts. Charity is fire, and wisdom is light. The one constitutes the highest form of the other, and frequently the terms are interchangeable. No wonder that in this same prayer the Pontifical goes on to invoke upon the ordinand the seven gifts of the Holy Ghost. He is the Spirit of Love. He seems to stand at the threshold of the Unitive Way, shedding into the

soul which possesses the pure love of God the brilliant rays of His "sacrum septenarium."

The disciple who had spent his youth with the Master, who had always been closest to Him in sorrow and glory, who stayed with Him in the garden and on Calvary, who faithfully watched and fought by the cradle of the infant Church, tells us what God is in the simple sentence: "Deus caritas est" (I John IV:16). In time and eternity neither speculation nor revelation will improve upon this incomparable definition, for "we know that his testimony is true" (John XXI:24).

When in His last discourse Jesus said to His disciples, "As the Father hath loved Me, I also have loved you. Abide in My love" (John XV:9), He put His finger at once on the essence of the infinite Godhead, on the bond of union between the Head and members of His Mystical Body, and on the essential factor in perfection. Our goal and objective for the remainder of our lives is to strive after a personal, direct and intimate love for the Master. As if harking back to the Master's own test, "If anyone love Me, he will keep My word" (John XIV:23), the Pontifical concludes the prayer for the seven holy Gifts with the words: *Et eos in divino ministerio confirmes, ut obedientes facto, et dicto parentes, tuam gratiam consequantur.*

Accipite Librum Epistolarum.

FRATERNAL CHARITY

THE Subdeacon is ordained *ad servitium Ecclesiae.* His names, *subdiaconus, famulus, mancipatus,* his post under the Deacon, his ministerial duties in the sanctuary and the sacristy — all proclaim service. Originally the insignia of his office were meant as tools and aids of service, but Mother Church in bestowing them wisely emphasizes in each case the motive which should underlie every act of service — namely, the love of our neighbor.

Fraternal charity manifests itself in words, in deeds, in manner, and its source is the heart. The sacred vestments cover the whole range. The Amice symbolizes *castigatio vocis.* St. James explains: "If any man offend not in word, the same is a perfect man" (Jas. III:2). The Maniple denotes *fructus bonorum operum.* St. Paul has this to say: "If I should deliver my body to be burned, and have not charity, it profiteth me nothing" (I Cor. XIII:3). When being vested with the *tunica jucunditatis, et indumento justitiae,* the Subdeacon is instructed to spread joy and justice about him, after the Psalmist's words: "Servite Domino in laetitia" (Ps. XCIX:2).

The Book of Epistles symbolizes brotherly love in a particular way. It is to be read *tam pro vivis, quam pro defunctis.* At an earlier period of the ceremony the Pontifical admonishes the Subdeacon: "If, therefore, through human frailty the faithful should happen to be contaminated,

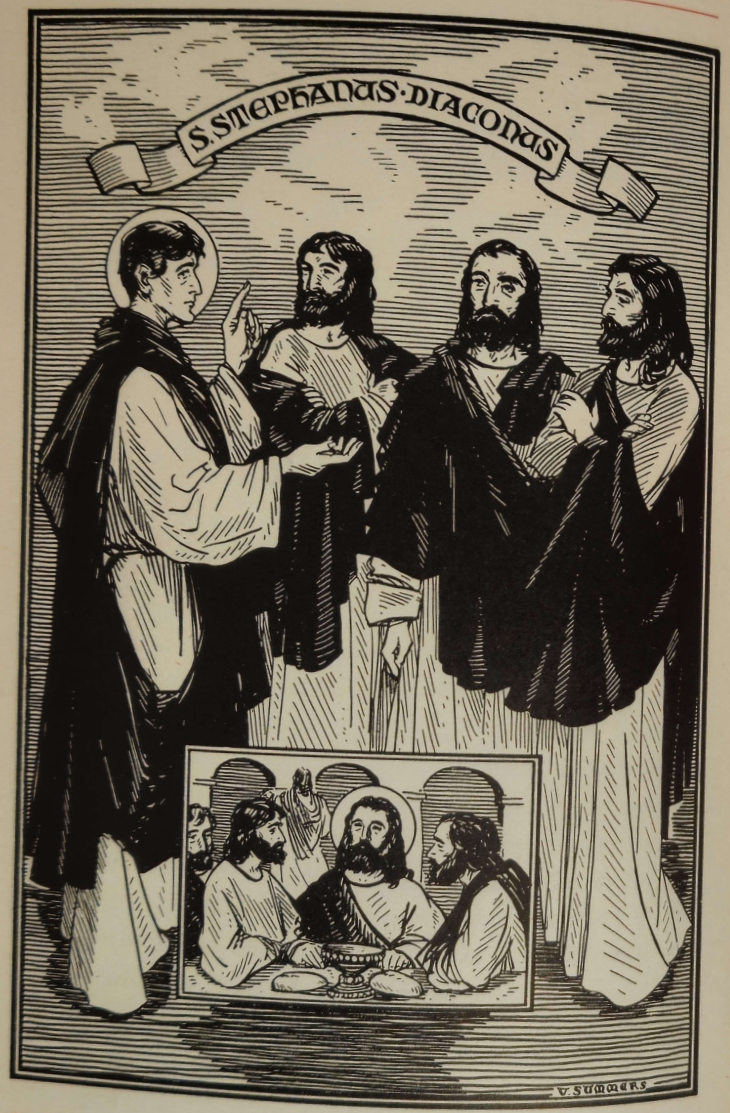
you must minister to them the water of heavenly doctrine." This *aqua coelestis doctrinae* the Subdeacon finds in the Holy Epistles. Hence this book should become his meditation. May he read it devoutly, believe what he reads, and practise what he believes! Aside from their inspired character the Epistles were written, each and every one, to minister the *aqua coelestis doctrinae* either to an individual "brother in the Lord" (like Timothy, Titus, Philemon), or to an individual group of brethren (Romans), or to the entire "brotherhood." The Epistles are concrete acts of charity; charity is the dominant note in every line. St. John spoke from the bottom of his heart when he set up this searching test of perfection: "If any man say, I love God, and hateth his brother, he is a liar" (I John IV:20). If the Epistles contained nothing but St. Paul's sublime canticle on charity (I Cor. XIII), the *Liber Epistolarum* would be a treasure beyond all estimation. This chapter is a mirror for the Subdeacon's soul, for his whole life and all his ambitions. Well may he pause here and gauge his past as well as his future. For if he have not charity, he is as yet nothing else but a "sounding brass or a tinkling cymbal" (XIII:1).

"Charitas patiens est, benigna est:
Charitas non aemulatur, non agit perperam,
non inflatur, non est ambitiosa,
non quaerit quae sua sunt, non irritatur,
non cogitat malum, non gaudet super iniquitate,
Congaudet autem veritati:
omnia suffert, omnia credit,
omnia sperat, omnia sustinet.
Charitas nunquam excidit. . . ."

In this age of social service and of organized charities we may point with pride to the Orders of Deaconship and Subdeaconship, whose original duty it was "to serve tables" (Acts VI:2) and to take care of the poor, the widows and orphans in the early Christian communities. Thus in her very infancy the Church officially initiated and organized the works of mercy and of social charity. Time and again the Subdeacon is reminded that, as he is permitted to draw nearer to the real Body of Christ in the Holy Eucharist, his charity must extend in due proportion to the *membra Christi, scilicet fideles Dei, quibus vestimentis pretiosis circumdatur.*

May we not say that the most beneficial doctrine ever spoken in the interest of man as well as society came from the Master's lips when He proclaimed: "And the second is like to this" (Matt. XXII:39)? Moses and the prophets knew the commandment, "Thou shalt love thy neighbor as thyself" (Lev. XIX:18); but when the Master laid the commandment of the love of God on the one golden scale, and the love of neighbor upon the other, He imparted to the latter a significance and an authority of which the world had not been aware. Meanwhile, the three years of His public ministry give abundant proof that never did He speak with greater sincerity or from deeper depths of His heart than when He said: "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another" (John XIII:34).

The Unitive Way



Inviolabili caritate in virum perfectum.

THE UNITIVE WAY

THE WORLD in which we live has no understanding of the mysterious ways by which God draws to Himself the soul that He loves. But that is nothing new. Did not the world sneer and scoff when the Saviour died on the cross? St. Paul had such worldlings in mind when he wrote: "For the word of the cross to them indeed that perish, is foolishness" (I Cor. I:18).

And there may be in the sanctuary those who with a critical, nay disdainful mien, wave aside the very mention of the higher graces bestowed on chosen souls. Their argument is that in this strenuous age contemplation must yield to action — the mystical life to social service. Even if such words are spoken with true sincerity, there is great danger lest the "unum necessarium" be overlooked. No apostle or priest ever labored more strenuously than the

Doctor of Gentiles; and it was because of this that he confessed: "But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway" (I Cor. IX:27). Was he thinking of another Apostle who, when "the house was filled with the odor" of sweet ointment, asked with an air of superior wisdom: "Why was not this ointment sold for three hundred pence, and given to the poor?" (John XII: 3-5). "Me you have not always" (8), the Master answered, as if speaking to the Priesthood of the distant future. Nor should we forget that when He returned from His long and weary journeys, He would go "into a mountain alone to pray" (Matt. XIV:23).

A standing proof that our Church is the true Church of Christ is the fact that God's graces have not been made void in these latter days; that the divine Paraclete still singles out souls, within the Priesthood and without, to lead them on to the mountain of God.

When the soul has passed through the purifying processes of perfect mortification and detachment, and when it has acquired the full possession of all virtues, it stands at the gate of the Unitive Way. With purity of heart it sees God alone. His love is the only motive in all things. Purity brings with it

simplicity, for now the soul, as toward a magnet, is drawn toward "the Father of lights" from Whom comes "omne datum optimum, et omne donum perfectum" (Jas. I:17). "I live, now not I; but Christ liveth in me" (Gal. II:20). The practice of virtue goes on, but through His Seven Gifts the Holy Spirit infuses light, strength and spiritual joy.

At the conferring of Deaconship and Priesthood, Mother Church leaves no doubt that she desires to have her priests ascend like Moses to the very top of the holy mountain. She demands the most perfect virtue, the purest love, the most ardent zeal. Without ever lowering her hand she points steadily to her pattern: "the perfect man, unto the measure of the age of the fulness of Christ" (Eph. IV:13). And whether he reaches this sublime goal or not, the sincere desire to do so should always dwell in the heart of every priest.

It is fitting that the Deacon should walk side by side with the Priest on the Unitive Way. There is a spiritual kinship between the two ministers, as the Deacon St. Lawrence beautifully reminds his fatherly friend Pope Sixtus: "Tu nunquam sine ministro sacrificium offerre consueveras" ("Off. S. Laurentii"). Both should better understand than others the sacred mysteries of the Cenacle and Gethsemani, of the courts of Jerusalem and the Via Dolorosa, of

Calvary and Easter morning, of Ascension Day and Pentecost. These mark the last stations of the High-priest on earth; and when He Himself was so near His blissful union with His Father, how could He refrain from imparting during this period His choicest lessons to those of His disciples who strive to reach the way of union?

During forty days before His Ascension He frequently communed with His Apostles. What a change the recent events had wrought in them! But had He not said: "And I, if I be lifted up from the earth, will draw all things to Myself" (John XII: 32)? And on Pentecost morning the Paraclete stirred the flame which was in their hearts into a burning fire. These latter days of the Apostles were very much like our own. They had witnessed great things, it is true, but now there remained nothing of it all but the Holy Sacrifice. As St. Paul says: "Ego enim accepi a Domino quod et tradidi vobis" (I Cor. XI:23). At the altar they have yielded their places to us — at the altar we shall be with Him.



DEACONSHIP

Semper in procinctu posita.

PREPAREDNESS

AT THE very threshold of the order of Deaconship, the candidates are warned of the fierce and insidious battle that confronts them. Being successors "in name and office" of the tribe of Levi, who were the guardians of the Holy Tabernacle, the Deacons-to-be are solemnly commissioned to serve and guard the Tabernacle of the New Law, which is the Church of God. The Pontifical does not mince words when it declares that "the Church, always girded for battle [*semper in procinctu posita*], wages an unceasing warfare [*incessabili pugna*] against her enemies." And the manner of warfare is set forth by St. Paul: "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness,

against the spirits of wickedness in the high places" (Eph. VI:12).

If "our wrestling is not against flesh and blood," we may take it that the onslaught of the capital sins has definitely subsided. And yet our vigilance must continue, lest the passions, which are not dead but dormant, overtake us unaware. In proportion as the soul advances in sanctity does Satan perfect his strategy. His warfare becomes more subtle and intricate. He no longer fights in the open. He seeks ambush in darkness (*tenebrarum harum*) by confusing the image with reality, the reflection with the real light, and by substituting our own good for the Highest Good. Our wrestling is against "principalities and powers, against the rulers of the world of this darkness"; and from "the high places" "the spirits of wickedness" breathe into the soul an air of spiritual pride and presumption which manifests itself in a disregard for "the weightier things of the Law," in the neglect of spiritual direction, of the practice of specific virtues, and particular exercises of devotion. The Sacred Humanity of Christ no longer receives its meed of loyalty. Instead, there arises an inordinate desire for exceptional favors.

Against such aberrations the bodyguards of the Church must stand prepared. Their personal sanctity is the Church's safeguard (*Ecclesiam munire debetis*). They fortify the Church when they fortify themselves by enduring meditation upon the doctrine, life and sufferings of Christ; by the faithful practice of those spiritual exercises which increase their love for Him; by the imitation of those positive virtues which He practised. In this way the Levites are armed *ornatu sancto,* or as St. Paul puts it, with "the armor of God," viz., the girdle of truth, the breastplate of justice, the sandals of peace, the shield of faith, the helmet of salvation; they are armed *praedicatu divino,* which is "the sword of the spirit"; and lastly, *exemplo perfecto,* for thus "they will stand in all things perfect" (Eph. VI:13-17). And the practical and most efficient means of keeping in the state of preparedness, the little workshop where this armor is fitted and kept in readiness for new combats, is the faithful and consistent practice of the particular examen of conscience.

In His last hours on earth our divine Master taught us how to carry the battle to final victory. Even during the solemn hour of His farewell banquet, when He proved to His own that "He loved them to the end" (John XIII:1), one of the Twelve revealed himself as a traitor. Such disloyalty in His own ranks foreboded impending trials. And again, just before leaving the Cenacle, Jesus gave earnest warning of future struggles with the principalities and powers when He said: "The prince of this world cometh, but in Me he hath not anything" (John XIV:30). Satan is helpless against prayer. Jesus exemplified this later when turning to His disciples He said: "Watch ye, and pray that ye enter not into temptation" (Matt. XXVI:41). Prayer and self-denial, humility and obedience, must remain and grow stronger with every forward step on the road of union. As if to impress this lesson upon us, the Holy Ghost records with purpose that Jesus "prayed the longer" (Luke XXII:43).

Tribus amabilis Domini esse mereamini.

DETACHMENT

AT DEACONSHIP Mother Church resumes the thought which dominates the ceremony of Tonsure. The young cleric became a member of the Levitical tribe and chose God for the portion of his inheritance. Now he is reminded in unmistakable language that he has attained his maturity in the Levitical rank, and that in consequence the Lord chooses him as His inheritance. There is a mutual exchange. At Tonsure he claimed God for his own; at Deaconship God claims him for His own. However, his election is predicated upon his virtue and merits: *Ut haereditas et tribus amabilis Domini esse mereamini.*

Alluding to the name Levi, which means "assumptus," the bishop points out to the candidates their first requisite: "You, dearly beloved sons, who receive your name by paternal inheritance, be you lifted up [*estote assumpti*] above the desires of the flesh and the concupiscences of the world." To be lifted up above carnal and worldly desires is language suited to the Unitive Way. It does not imply the elementary struggle against coarse passions. Rather, it visualizes the soul that seeks to rid itself of its last entanglement with the things below, the impulses and snares that are apt to impede its flight upward. The Deacons, like the Levites of old, are of noble birth. They are "born for higher things." Their sole aim is to detach themselves from all things earthly, and especially from that last obstacle to sanctity which is self. Perfect detachment consists in self-denial. Hence, when their "ego" is completely submerged by the thought of God; when all their personal interests have yielded to the grand cause for which they work and live; — only then may they proudly number themselves among the *tribus amabilis Domino.*

There are those who place the essence of sanctity in perfect detachment; others who place it in the love of God. Both sides are right, for our love of God increases in proportion as our love of self decreases. To obtain this perfect detachment from self and from all that pertains to self, it is necessary to summon to our assistance all the forces of both the Purgative and the Illuminative Way, for a last determined assault on the interior castle where the ego is certain to make its final stand. We know that the last purgation, the removal of the last vestiges of self-love, can be accomplished only by God's special grace and favor. It is part of the Unitive process. But whether the Spirit leads us to those heights or not, it is our duty to seek by genuine humility to demolish that interior castle, the making of our pride and conceit, and thoroughly to cleanse the ground of our inmost soul from all remnants of passion and sin.

With this in mind the Pontifical says: *Estote nitidi, mundi, puri, casti.* It is an exhaustive array of terms denoting purity of heart. *Nitidus* means "bright"; *mundus,* "stainless"; *purus,* "undefiled"; *castus,* "chaste." "For thus it becometh," the Pontifical argues in the words of St. Paul, "the ministers of Christ and the dispensers of the mysteries of God" (I Cor. IV:1). In these words St. Paul reëchoes

the deepest sentiments of every Christian heart. Unconsciously the faithful surround the brows of their ministers with a halo of sanctity as they dispense to them the sacrosanct mysteries and sacraments of the Church. At the altar, in the confessional, in the pulpit, the "vox populi" acclaims them with no other title but that of "Alter Christus." And again we hear St. Paul exclaim: "What agreement hath the temple of God with idols? For you are the temple of the living God" (II Cor. VI:16). Truly there is no room for the idols of self-love and worldliness.

In its true light and setting, the *tribus amabilis Domini,* "the tribe lovable and beloved of God," is seen in the Cenacle when Jesus, "having loved His own who were in the world . . . loved them unto the end" (John XIII:1). Strangely enough "there was also a strife among them, which of them should seem to be the greater" (Luke XXII:24). The idol of self had not yet been cast out. The Master gently rebuked them: "But you not so: but he that is the greater among you, let him become as the younger" (26). It was an appeal for their undivided love: "That you may eat and drink at My table, in My kingdom" (30). Then "He began to wash the feet of His disciples" (John XIII:5), and He said to Peter: "He that is washed, needeth not but to wash his feet, but is clean wholly" (10). There is need, in other words, for those who are clean to wipe off from their feet the dust that they gather in their daily contact with the world. And the Master said sadly: "Et vos mundi estis, sed non omnes" (11).

Comministri corporis et sanguinis Domini.

PERFECT VIRTUE

IN ONE and the same instruction, sanctity is considered from both the negative and the positive side. The former stresses perfect purity and detachment; the latter points out the height of virtue. This stands to reason, since there can be no perfect virtue unless it be free from all earthly affection and self-love. Such perfection befits the Deacons as "comministers and coöperators of the Body and Blood of the Lord," and as messengers of the Gospel [*Evangelium ore annunciatis*]. We readily understand that Mother Church should demand of the *tribus amabilis Domini,* who are God's own by reason of their birthright, that they be adorned with immaculate purity, and abound in every virtue (*abundet in eis totius forma virtutis*).

Perfect virtue is the mark of the pilgrims on the Unitive Way. It has its degrees. Heroic virtue, as Benedict XIV declares, is demanded of those who are destined to honor our altars. And although we may never be found worthy to aspire after such a prerogative, still, in the ranks of the *tribus amabilis Domini,* there should be no cold calculation as to degrees of sanctity. "For God doth not give the spirit by measure" (John III:34). The soldier of that army sees only the highest peak. And the Pontifical insists that the way of the saints is our way: *Habete pedes vestros calceatos sanctorum exemplis.* The zeal of St. Paul, the poverty of St. Francis, the charity of St. Vincent de Paul, are the

mountain ridges, illumined by the rays of the setting sun. We may never reach there before our day is spent, but we must move upward steadily in the faith of Abraham: "Dominus providebit" (Gen. XXII:8).

The Deacons are told: *Evangelium vivis operibus exponatis.* That is the best synthesis of the spiritual life; the best definition of perfect virtue. Spiritual authors teach that such virtue is characterized by promptness, ease and constancy ("prompte, faciliter, constanter"). In the heroic degree there is usually also an admixture of spiritual joy ("delectabiliter"). *Cogitate beatum Stephanum,* the Pontifical admonishes, *merito praecipuae castitatis.* Chastity is virtue par excellence in the life of the cleric, and the glorious Deacon St. Stephen seems to be the true embodiment of those qualities which perfect virtue should possess. He is the true type of the messengers of the Gospel. There is promptness, ease and constancy in the stirring words: *Beati pedes evangelizantium pacem, evangelizantium bona.* St. Paul follows more closely the words of Isaias who strikes a note of spiritual joy: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that sayeth to Zion: Thy God shall reign" (LII:7). The holy Gospel in his left hand, "the chalice of salvation" in his right, the Deacon of the Church cannot but emulate the glorious St. Stephen who stood by the cradle of the infant Church, "full of grace and fortitude" (Acts VI:8).

If at the Holy Eucharist, "mens impletur gratia," as the Angelic Doctor says, how readily and abundantly this grace must flow into the heart of him who is the "comminister et coöperator" of this all-holy Sacrament! As he kneels in profound adoration while the priest speaks the words of consecration, let him remember that he is kneeling in a sacred place where grace flows in streams, where in many a heart perfect virtue has grown up to full maturity, and where the last *illecebra carnis* is burnt out. There is Thomas the Apostle who lays his hand in the wound of his Master's side and confesses with contrition and faith: "Dominus meus et Deus meus." And there is Thomas Aquinas who whispers the beautiful rhythm: "Adoro te devote, latens Deitas." And there is also the Deacon, Francis of Assisi, whose lips speak the fervent prayer: "Adoramus te, Sanctissime Domine Jesu Christe, hic et ad omnes ecclesias tuas quae sunt in toto mundo."

There is a note of affection in the manner and words of the Master that teaches with what joy and readiness we should return His infinite love. "Desiderio desideravi" (Luke XXII:15), He says; for He has waited for this act of infinite goodness all His life. There is no hesitancy, no reservation, no thought of self, when He speaks the word: *Hoc est enim corpus meum* (Luke XXII: 19). He surrenders Himself whole and entire, body and soul, Divinity and humanity, to the wafer and the fruit of the grape, and works a miracle which the finite mind adores in awe and silence. If so much thought, love and ingenuity is spent by the Master to do an act of kindness for His disciples, what effort and zeal should mark the thing that we do for Him! Let holy consecration in the morning set the ideal for all our daily tasks.

Spirituali conversatione praefulgentes.

THE SEVEN GIFTS

THE prayer which follows expresses the heartfelt concern of the whole congregation (*commune votum, communis oratio*) that the divine Master shall adorn these candidates with heavenly lustre. This lustre is to arise from three sources: the Levitical benediction; their spiritual lives; and sanctifying grace. The first gives forth incipient brightness (*clarescant*); the second flashes in streams of light (*praefulgentes*); the third emits a steady brilliance (*eluceant*). Since the Unitive Way is marked, as the spiritual writers say, by the "praedominium donorum," it will not be amiss to set forth the Seven Gifts of the Holy Ghost as the predominant factors and stimulants of what the Pontifical terms *spiritualis conversatio*. All the more so, since these gifts are mentioned time and again as the prerogative of the Deacons of the Church.

The bishop turns to the ordinands to ask God that He preserve in them the *consecrationis dona;* then, with arms extended, he intones the beautiful Preface which rises to the very heights of the power and glory of this Sacred Order. No wonder St. Cyprian calls the Preface the "oratio per excellentiam"; it surpasses all other prayers in beauty and eloquence of diction, in depth and majesty of content. After the usual preamble, *Vere dignum et justum est, aequum et salutare,* the prayer forthwith carries us to the

throne of "the holy Lord, the Father Almighty, the Eternal God," to render Him thanks for His own infinite attributes.

But only a few powerful chords are sounded, and this mighty prayer of thanks and praise strikes a note of affectionate petition for the Levites who are waiting to receive the fulness of the Holy Ghost. And when the prayer is ended the bishop lays hands on them and then asks for what seems to be the summary of all his petitions: "Send forth, O Lord, we beseech Thee, Thy Holy Spirit upon them, that by His sevenfold grace they may be strengthened faithfully to fulfil the duties of their ministry." Again, this "septiformis gratia" is none other than the Seven Gifts of the Holy Ghost. For the Gifts ("dona Spiritus Sancti") are graces par excellence; small measures or shares, as it were, of the divine attributes to be meted out to the Deacons of the Church by the Spirit of God.

To the just man, says Leo XIII, "opus plane est septenis illis quae proprie dicuntur Spiritus Sancti donis." Though not superior to the theological Virtues, the Gifts perfect the exercise of all virtues. Authors differ as to the interrelation of Virtues and Gifts. Suffice it to say that under the influence of actual grace, Virtues and Gifts blend together in wonderful harmony in the soul which loves God.

The Seven Gifts impart alike the light of understanding and the warmth of holy love. For, as Hugh of St. Victor comments: "Cognitio veritatis illuminat; amor bonitatis satiat. In his beatitudo constat: cognoscere verum, et amare bonum" (*Coel. Hier., VII, vii*). In his inimitable manner the Seraphic Doctor sets forth the functions of the Gifts,

beginning with the last: The gift of fear humbles what is high; piety melts what is hard; knowledge illumines what is dark; fortitude strengthens what is weak; counsel checks what is loose, or straightens what is stray; understanding transfuses with light what is impenetrable and wisdom enkindles what is cold.

As the bishop prays in a loud voice that the Father Almighty "may in His goodness preserve in them the gifts of the Ordination," we seem to behold the Saviour in the Cenacle saying over His disciples what has been beautifully styled "the Prayer of Consolation" (John XIII: 31; XVI:33). In it He refers time and again to "the other Comforter" Who will remain with us after He has gone to the Father: "If you love Me, keep My Commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever" (XIV:15, 16). He is "the Spirit of Truth." It is a special privilege that "you shall know Him; because He shall abide with you, and shall be in you" (17). The Greek text indicates our intimate union with the Holy Spirit by three particles: "Meta" (16) — "among you by companionship"; "para" (17) — "with you by personal presence"; "en" — "in you by indwelling." The same Holy Spirit shall "teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (26). "He shall receive of Mine, and show it to you" (XVI:15). How profoundly these words must have consoled the disciples and urged them on to go forward on the way of the love and imitation of the Master — *spirituali conversatione praefulgentes!*

Per verbum, virtutem, sapientiamque tuam.

THE GIFT OF WISDOM

THE pages of the Old Testament abound with expressions of admiration and praise of the Wisdom of God. As of a sudden, in the Sapiential Books, Wisdom stands before us as a distinct personality: "I came out of the mouth of the Most High, the first-born before all creatures" (Ecclus. XXIV:5). Theologians hold that this is none other than the Eternal Son of God, the Word from the beginning (John I:1), or, as the Scotistic school teaches, the Word Incarnate. All of which lends color and form to the words of the Preface: *Per . . . sapientiam . . . tuam, Jesum Christum Filium Tuum Dominum nostrum.* As Jesus Christ, Eternal Wisdom, proceeded from the Father, so must the Deacons of the Church receive the Gift of Wisdom from their divine Master and Model, in Whom "are hid all the treasures of wisdom and knowledge" (Col. II:3).

Wisdom, says St. Bonaventure, is among the Gifts what Charity is among the Virtues. Hence it is the foremost among the Gifts and it places the crown upon the Queen of the Virtues. It illumines the intellect with a new light and imparts to the will a taste and relish for God and divine things, as the Psalmist puts it: "Taste and see that the Lord is sweet" (Ps. XXXIII:9). Alike with singular simplicity and penetration of vision and fervor of love, wisdom sees and relishes God and the things of God in their ultimate principles. It was the Gift of Wisdom that

filled the seraphic soul of the great Deacon, St. Francis of Assisi, when with ecstatic ardor he repeated over and over again: "Deus meus et Omnia."

With this trend of thought the Preface essays to unfold the divine operations in the universe. In rhythmic diction and logical order it praises the *honorum Dator, ordinum Distributor, officiorum Dispositor.* Abiding in Himself (*in Te manens*), God ever renews all things (*innovas omnia*); arranges (*disponit*) them wisely; shapes (*praeparas*) them with foresight, and adapts each and all to their own suitable time and hour.

Through the Gift of Wisdom the disciple becomes of one mind and heart with the Master. Problems, doubts and fears vanish, because with a single and humble eye he perceives the finger of God in all things. The world and its vanities lose their lure because his heart seeks only eternal love. His whole life and destiny appear to him in the brilliance of that wisdom "which reacheth from end to end mightily, and ordereth all things sweetly" (Wis. VIII:1). At the invitation of the Apostle: "Quae sursum sunt sapite, non quae super terram" (Col. III:2), wisdom lifts the soul into the highest stratosphere, where it may see that this earth is but a tiny speck. The saints are right when they exclaim with one accord: "How vile is this earth when we look up to heaven!" And well did St. Bernard say: "In sapientia est maturitas."

It was the longing for the Gift of Wisdom which prompted the Apostle Philip, on the eve of the Passion, to make the simple, childlike request: "Lord, show us the

Father and it is enough for us" (John XIV:8). The Master rebuked him: "Have I been so long a time with you, and have you not known Me? Philip, he that seeth Me seeth the Father also" (9); but apparently He could not leave unanswered this sincere prayer for wisdom. And so He went on explaining until deep into the night, and He ended this discourse with the beautiful Sacerdotal Prayer (John XVII). Never before had the Apostles witnessed such heavenly ardor in His countenance, or heard such rapturous eloquence from His lips; and as He prayed, their hearts became inflamed with love eternal and their vision expanded in the brilliance of infinite wisdom.

We cannot but sense the singular solemnity of the moment as we picture the great Highpriest, the Alpha and Omega of all creation, "lifting up His eyes to heaven," the little group of simple men watching in breathless awe while He spoke the words: "Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee" (1). And again He said: "Now this is eternal life. That they may know Thee, the only true God, and Jesus Christ, Whom Thou has sent." This knowledge of God, Who is the First Cause and Ultimate End of all things, is not merely an act of the intellect. The very manner of this speech reveals that every syllable comes from the heart. It is the Gift of Wisdom in its truest form. And forthwith Jesus lays claim to His exalted title which is so clearly set forth in the Preface (*sapientiam tuam, Jesum Christum*) as He continues: "And now glorify through Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee" (5).

Cujus Corpus, Ecclesiam tuam.

THE GIFT OF UNDERSTANDING

THE Gift of Understanding pertains to the mind. In sustaining and invigorating the virtue of faith, it affords a deep insight into the revealed truths and their mysterious interrelations.

As if to stress the necessity of this sublime gift for the ministers of the Church, the Preface leads on to this subject with forceful diction: *Cujus Corpus, Ecclesiam tuam.* The Church is Christ's Mystical Body. It is the masterpiece of divine Wisdom, and it requires the Gift of Understanding to grasp its full meaning and mission, to penetrate deep into that *lex mirabilis* which governs the entire structure of this Body, so profuse in its variety of graces and membership, so compact and solid in its unity (*totius compaginis unitam*).

What an opportune lesson these words bear for the Deacon who is now engaged in his last year of study, of seminary seclusion! Now is the time to penetrate deeper into the mysteries of his holy faith; to absorb with sober reasoning their true meaning and purport for his own life as well as for the lives of his future charges; to create in his mind a harmonious synthesis of all the sciences he has learned; and to fill his soul with love and zeal for the kingdom of Christ — *in augmentum templi tui.*

Now is the time to assimilate and practise the "fides quaerens intellectum" after the pattern of the great Schoolmen who were saints and scholars alike, "in sanctitate et doctrina." They were intellectual giants before the world, and yet, filled with that understanding which proceeds from the Father of Lights, they knelt down like children before the Tabernacle uttering the words of the Master: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to the little ones" (Matt. XI:25).

May the Master's beautiful answer to Philip, "He that seeth Me seeth the Father also" ever linger in the minds of His disciples and priests! He had said previously in plainer terms: "Ego sum ostium" (John X:9). For in Him and through Him our understanding can, as the Seraphic Doctor assures us, "penetrare velamina veritatum divinorum sacramentorum." What a marvelous asset this gift is to the preacher or catechist! It lends to his words that unction which reaches the very marrow of the souls of Christ's little ones. It permits him to boast with St. Paul: "For if you have ten thousand instructors in Christ, yet not many fathers" (I Cor. IV:15).

In His Sacerdotal Prayer the Master pleads for His Apostles and His Church. One thought lingered in the minds of the little group as they pensively walked down over the Cedron brook toward Gethsemane. It was the thought which has ever since been uppermost in the mind of the Church: "Ut omnes unum sint: sicut tu, Pater, in me et ego in te" (John XVII:21). Gethsemane teaches an unforgettable lesson in the Gift of Understanding. The Master invited His closest friends to stay near Him. "Stay

you here," He said, "and watch with Me" (Matt. XXVI: 38). Did He seek their presence for His own consolation? It would rather seem that He desired to afford them a deeper understanding of the mysteries of God, particularly of the mysterious nature of Christ's Mystical Body, our Holy Church, the divine masterpiece of unity in variety: *coelestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum.* By analogy, the blood which courses through the veins of this body is divine grace, and the bond of its unity is love. Grace brings forth variety in sanctity; love, unity in membership.

Only a few hours before the Master had instituted the Blessed Sacrament. He had made it the heart of His Mystical Body, for it is the nucleus of the sacramental system, and from it the arteries of the seven sacraments carry divine graces to the various parts of this wonderful organism. His Agony witnessed the first shedding of the Saviour's blood. Three times He prayed. "And His sweat became as drops of blood, trickling down upon the ground" (Luke XXII:44). "Why sleep you?" He said to His disciples "Arise, pray, lest you enter into temptation" (46). Then and there He pointed out the way of the *coelestium gratiarum varietas.* And while Judas committed his ignominious treason, "they that were about Him" would "strike with the sword." Their love and loyalty for their Master kept them together. Frequently have they failed, as we fail today; yet those who are Christ's stand together in charity, "which is the bond of perfection" (Col. III:14). That is Gethsemane's lesson on the *lex mirabilis* which unites Shepherd and flock in grace and love.

Tu Cognitor es secretorum:
Tu Scrutator es cordium.

THE GIFT OF COUNSEL

THE Gift of Counsel enhances and quickens the Virtue of Prudence. Guided in a measure by supernatural intuition, its judgment is prompt, right and confident, especially in difficult matters.

The election and ordination of worthy ministers to the service of the Church imposes the gravest responsibility upon the superiors. Hence the second part of the Preface (*Sacri muneris servitutem*) quite naturally becomes a fervent and appealing prayer, that He Who knows all secrets and searches all hearts (*Cognitor secretorum: Scrutator cordium*) may grant the Gift of Counsel at this time.

Pertaining, as it does, to human acts and their moral and spiritual value, this gift searches into the secrets which are hid in human hearts and directs men to right and salutary acting. It is significant that in the closing sentence the bishop should make a fervent appeal for this gift in behalf of the candidates before he lays hands upon them. "Thou art able," he prays, "to examine their lives with heavenly discernment, by which Thou always prevailest: to wash away their sins, to grant them strength to fulfil their charge."

May the heavenly light of the Searcher of hearts ever penetrate the most secret recesses of our souls! May we stand before Him as we really are, with our vices and

weaknesses, with all our conceit and selfishness, seeking glory in but one thing, sincerity with God and ourselves. For it is upon such ground that the precious Gift of Counsel will fall abundantly, bringing forth fruit in due season. Unless crystalline sincerity motivate our words, will our counsel as superiors, priests or directors of souls prevail in the eyes of a suspicious world that is ever doubtful of truth, or before the fold of Christ that seeks nothing but the truth?

The Gift of Counsel discards all worldly and human considerations. The Master explains this lucidly in two sentences: "Cum loquitur mendacium, ex propriis loquitur" (John VIII:44) and: "Qui ex Deo est, verba Dei audit" (47). St. Ignatius, being led into the arena, exclaimed: "Nunc incipio discipulus esse Christi." When Marcion the heretic met St. Polycarp he asked him if he knew him. Polycarp promptly answered: "Agnosco primogenitum diaboli." The simple lay brother St. Felix of Cantalicio was shown the new Rule-book of a religious community. He weighed it carefully in his hands and simply remarked: "Troppo pesante" — "Too heavy." We marvel at the luminous answers of the maiden St. Catherine to profound philosophical questions and at the prompt and striking denunciations of youthful martyrs in the courts of the mighty. Our Lord gives the answer: "For it is not you that speak, but the Spirit of your Father that speaketh in you" (Matt. X:20).

Jesus proved Himself a Master in the understanding of human nature. To Him were known the secrets of all hearts (Matt. XXII:18; Luke V:22, VI:8). St. John gives

a lucid analysis when he writes: "But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man" (II: 24, 25).

The Gift of Counsel shone forth with striking brilliance during the hours of the Master's trial. The kiss of the traitor He answered with the calm rebuke: "Friend, whereto art thou come?" (Matt. XXVI:50). To the impetuous Peter He calmly said: "Put up thy sword into the scabbard" (John XVIII:11). Later one single look from the Master sufficed to bring the same Peter to the consciousness of his guilt (Luke XXII:61, 62).

When the Sanhedrin arraigned Him before false witnesses, when the brutal soldiers buffeted Him, when the profligate Herod "questioned Him in many words" (Luke XXIII:9), "Jesus held His peace" (Matt. XXVI:63). Not until He was adjured "by the living God" did He break His silence to say with crushing solemnity: "Thou hast said it" (64).

Amid all these revolting scenes Jesus waited for an opportune moment to make to the representative of the Roman Empire a declaration so strong, firm and overwhelming that to this day it still vibrates through the atmosphere of an unbelieving world: "Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth heareth My voice." Pilate answered for the world, and his answer is reëchoed through the centuries, when he disdainfully remarked: "What is truth?"

Accipe Spiritum Sanctum, ad robur.

THE GIFT OF FORTITUDE

WHEN the servant of God performs great things with joy and fearlessness, in spite of all obstacles, it is a sure sign that the Spirit has transferred him from the arduous path of virtue to the lightsome highway of the gifts. Earlier in the ceremony the bishop admonished: *Cogitate beatum Stephanum.* "Cogitare" means "to revolve in mind." St. Stephen, one of the first Deacons and Protomartyr of the Church, is held up to the Levites as the glorious model of the Gift of Fortitude. In the words of the Acts, he was "full of grace and fortitude" (VI:8) — a noble champion of the infant Church which was destined "to wage an unceasing warfare against her enemies."

This is the background for the actual conferring of the Order of Deaconship. Fortitude, which occupies the pivotal position among the seven gifts, is featured as the particular dowry with which the Holy Ghost adorns the soul of the ordinand. This is the purpose of the words *ad robur.* Originally *robur* is a hard species of oak. Like an oak, then, the Deacon should ever manifest that readiness, energy and endurance which will brook no obstacle or delay, which will do brave things joyfully and fearlessly, and endure steadfastly to the end.

And it is particularly in private life, on the steep road to perfection, that the Gift of Fortitude displays its power. *Ad resistendum diabolo, et tentationibus ejus.* In a sense

Deaconship becomes a guaranty against all the wiles of Satan, and the spiritual character, which is indelibly imprinted upon the soul, will serve as a strong bulwark against all satanic attacks.

The consciousness that his soul bears the ineffaceable imprint of the Holy Spirit, and that he is now ushered into an intimate comradeship with the Great King, should urge the newly knighted soldier to greater efforts, to higher ideals, to nobler deeds of love and loyalty. In other words, this invisible character should seek expression outwardly. As "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Kings XVIII: 1), so should the new soldier be attached to this King in unbroken, loyal service (*in opus ministerii*). His strength will be in the seven gifts (*septiformis gratiae tuae munere roborentur*) as he copies his Lord and Master.

Although, as the Seraphic Doctor points out, the Virtues are ordinarily directed toward an aim within the limits of natural efforts, while the Gifts seek the attainment of supernatural dictates and standards, the truly spiritual men are not hampered by such analysis. Humbly they walk their way, confident that help will come where help is needed. As the Psalmist says: "Qui confidunt in Domino sicut mons Sion" (Ps. CXXIV:1). They hold with Macrobius: "Nihil est magnum praeter animum magnum." Stephen and Lawrence, the two glorious deacons, were chosen for their office because of their virtue. When their virtue was put to the acid test it rose to the height of the Gift.

Like an oak the Master stood before the proud Roman

Procurator while His enemies were viciously and furiously seeking His death. Human hatred and iniquity could not have enkindled such fury as made Pilate's court resound with the fiendish cries: "Non hunc, sed Barabbam"; or again: "Crucifigatur, crucifigatur." The "gates of hell" must have sent forth the cohorts of Satan to exhaust their smoldering wrath upon Him.

While His spirit remained erect, the Master bent His sacred body over the column to receive the inhuman scourging, and His adorable head to receive the crown of ignominy. Thus Pilate led Him forth in view of the multitude, saying the word whose horrifying echoes should even now vibrate through the haunts of human vice and infidelity: "Ecce Homo!" Fortitude is the name of this scene: the First-born of creatures, the most beautiful among the sons of men "cum sceleratis reputatus est" (Is. LIII:12).

Does the Pontifical portray the ideal priest or rather his great Exemplar, the Master adorned with the *totius forma virtutis?* Pilate's wife calls Him "that just Man" (Matt. XXVII:19) and Pilate protests: "I am innocent of the blood of this just Man" (24). What a marvelous example of *auctoritas modesta* was symbolized in His crown of thorns; of *pudor constans* in the cruel scourging; of *innocentiae puritas* in His serene silence at Pilate's charge: "Dost thou not hear how great testimonies they allege against Thee?" (XXVII:13). Meanwhile there were two persons whose fortitude endured, *in Christo firmi et stabiles:* St. John, the ideal Priest, and Mary, the Mother of Priests.

Accipe stolam candidam.

THE GIFT OF KNOWLEDGE

THE stole worn over the left shoulder is the distinctive mark of the Deacon. It indicates the spiritual powers vested in him. *Adimple ministerium tuum.* In early times the stole indicated especially the authority to preach.

Hence it is not out of place to speak in this connection of the Gift of Knowledge which enables us to understand created things in their relation to God. It is neither philosophy nor theology as such, but rather their complement, or that science which tends to attire the soul in the "stola prima," just as it proceeded from the hand of its Maker. The saints, whether learned or unlearned, have a way all their own of visualizing the origin, nature and purpose of all creatures in the one great picture of divine goodness and power. This gift exercises not so much their intellect as their judgment. It is because the great Schoolmen were scholars and saints alike that their voluminous "summae" deal predominantly with the relations between the Maker and the creature. All things proceed from God: all things must return to God. To Him they owe praise and thanksgiving. Such was the thought of the three youths in the fiery furnace when they sang their immortal canticle: "Benedicite omnia opera Domini, Domino"; of the Seraph of Assisi when he composed his incomparable "Canticle of Brother Sun"; of St. Bonaventure when in the solemn stillness of Mount Laverna he penned with fine mystic instinct that

gem of scholastic theology, "De reductione artium ad theologiam."

The Seraphic Doctor intended this treatise for the benefit of the schools, but in his mind every scholar must strive after sanctity. And this is precisely the function of the Gift of Knowledge. It affords light and inspiration for the study and analysis of created objects and beings not so much in their philosophical or scientific entities as in their bearing upon God as our Maker, Redeemer and Remunerator. It teaches us how the use or abuse of God's creatures may earn us His love or His hatred.

In his inimitable way St. Bonaventure ("De Sept. Donis," II, III, II) describes the "dies spiritualis" which the Gift of Knowledge produces in the soul. First there is the dawn where the aurora mingles with the shadows of night. This period refers to the study of the human and natural sciences. Philosophy brings with it the early rays of the sun, for, as Hugh of St. Victor observes: "Philosophi . . . invenerunt veritatem illam, quam oportuit suscipere filios vitae, ad obsequium summae veritatis." But it is not until we approach the study of Sacred Scripture, which in Scholastic days was the name for theology, that the full noonday beams upon us. As St. Gregory says: "Tanto amplius diligitur, quanto amplius meditatur." This study affords us correct understanding and right judgment regarding all things, divine and human. Would that every priest had acquired in early youth the spirit of study and the habit of reading. The life of such a one "sicut meridiana lux clara est" (Is. XVIII:4). He would welcome the evening hour, not in

years but in knowledge, which brings him the moral and spiritual appreciation of all truths, and clearly indicates the way he should walk. "Ipsum quietat, dum eum in veritate stabilitat."

Typical symbolism associates the stole with the Cross which was laid on the Saviour's shoulders. On the Royal Way of the Cross all sanctity is born. In a word or two the Evangelists dismiss this long and unspeakably painful journey — the "via dolorosa." They knew full well that the heart of the faithful disciple would understand far more than the pen could write. Hence the simple record: "Et bajulans sibi crucem, exivit" (John XIX:17). Since that day thousands have hastened to the Saviour's side to bear the Cross which Simon of Cyrene was forced to carry. To "the wise and the unwise" the Fourteen Stations of the Cross have been a book of heavenly wisdom and strengthening grace on the way of perfection. Here indeed apply the words of the Pontifical: *Potens est enim Deus ut augeat tibi gratiam suam.*

When the Saviour's sacred body was brutally thrown upon the wood of the Cross, when the iron nails were driven through the hands which had lavished deeds of mercy upon all creatures, through the feet which had come to bring the peace of God, through the heart which had loved man with ineffable love — then He indeed "learned obedience by the things which He suffered" (Heb. V:8). May we receive the white stole (*accipe stolam candidam de manu Dei*) as He received the Cross from His heavenly Father, and we shall learn the value of our immortal souls.

Dalmatica justitiae circumdet te semper.

THE GIFT OF PIETY

IT IS interesting to note that in the Hebrew text (Is. XI:3) there are only six Gifts of the Holy Ghost specifically mentioned. That of Piety is lacking. However, in its place we read: "And may he breathe the fear of the Lord." With good reason, then, did the Latin translators render this text by "pietas," and the English translators by "Godliness." Thus Piety or Godliness would seem to consist in the breathing forth of the Fear of the Lord in our whole being, in our words, actions and manner. According to St. Bonaventure, the Gift of Piety strengthens and enhances the Virtue of Justice and opposes the vice of envy. If justice encompasses us, the result is godliness or the practice of God's ways, on all occasions, at all times (*circumdet te*).

The Latin term "pietas" goes a step farther than godliness. It stresses the note of spiritual relationship, of love and affection for those dear and near to us. Hence it indicates that the person who possesses this gift breathes forth at all times a filial, childlike love and affection for our heavenly Father, for all those in our "Father's house," and for all the things that pertain to God and matters divine. St. Paul beautifully describes this gift when he writes to the Romans: "You have received the spirit of adoption of sons, whereby we cry Abba (Father)" (VIII:15).

The Deacon's dalmatic gives color to this picture. It is

the garment of joy and festivity (*vestimento laetitiae*). Originally it was worn by persons of the better classes. It was white and reached down to the feet. All of which makes it appear as the fitting garment for the chosen children in God's house who find joy and happiness in their Father's service. This is piety.

The Gift of Piety reaches out to all persons and things that our heavenly Father loves: the Blessed Mother of God, His angels and saints, His Church who is the Spouse of Christ, His laws and counsels, as well as those persons who take His place on earth, the Holy Father, all ecclesiastical superiors and all those who have consecrated themselves to God's work.

St. Bonaventure dwells eloquently on the word of St. Paul: "Pietas ad omnia utilis est" (I Tim. IV:8). After quoting St. Ambrose, who calls piety "Dei cultura, merces parentum, filiorum stipendium," he shows how this Gift sends out its call not only to friends and domestics but to the stranger and the afflicted, the weak and the needy, the enemy and the sinner as well, in the words of the Saviour: "Come to Me, all you that labor and are burdened, and I will refresh you" (Matt. XI:28). The seven spiritual and the seven corporal Works of Mercy, he claims, find shelter under the flowing mantle of piety. And the reason is, because this "pia mater pietatis" prepares in the soul, which is God's kingdom, a spiritual banquet where all her faculties, powers and virtues meet in perfect order and unison around charity, who is the queen of all, to spread joy and consolation throughout God's great family.

His words inspire us to read again St. Paul's beautiful admonition to Timothy: "Exercise thyself unto godliness. For bodily exercise is profitable to little: but godliness is profitable to all things" (7, 8). The Apostle underscores this statement with the remark: "A faithful saying and worthy of all acceptation" (9). Evidently it embodied the experience of the apostles: "For therefore we labor and are reviled" (10).

Hanging on the Cross our great Highpriest gave a beautiful exemplification of piety. His first three words are proof of this. First His heart went out for His executioners, whose eyes were blinded by ignorance rather than malice, and He pleaded with His Father: "Father, forgive them, for they know not what they do" (Luke XXIII:34). When one of the thieves showed faith and repentence, He forthwith assured him: "Amen, I say to thee, this day thou shalt be with Me in paradise" (Luke XXIII:43). Then with filial affection He turned to His Mother and gave her a son in His stead: "Woman, behold thy son" (John XIX:26); "Behold thy Mother" (27). His last word on earth rang out in an expression of filial piety: "Father, into Thy hands I commend My spirit" (Luke XXIII:46). Thus the Highpriest beautifully blends human love and divine love in that lovable Gift of the Holy Spirit — *Pietas*. And while His soul was received "into the hands" of His Father, His body claimed by loving friends, the soldiers cast lots over His seamless coat, "woven from the top throughout" (John XIX:23) — the handiwork, as tradition tells us, of His Mother's love.

Accipe potestatem legendi Evangelium.

THE FEAR OF THE LORD

THE first and fundamental announcement of the Gospel was couched in the stern language of the Baptist: "Do penance, for the kingdom of heaven is at hand" (Matt. III:2). The Saviour took up the very same message: "Do penance, for the kingdom of heaven is at hand" (IV:17). Notwithstanding all the beautiful teachings concerning the love, mercy and goodness of His Father, He never failed to call attention to God's eternal justice. Even as He ascended into heaven, giving His last command, "Preach the Gospel to every creature," He injected the note of fear: "He that believeth not, shall be condemned" (Mark XVI:15, 16). Since, then, the Fear of the Lord stands at the beginning and the end of the Holy Gospel, it is proper that we dwell upon this gift as the bishop hands to the Deacon the book of the Gospels.

Piety and fear of the Lord seem incompatible in the same subject, but this incompatibility is only one of words. As in God's infinite nature there is no essential distinction between the divine attributes, in a similar manner does one virtue or one gift radically include all the others: "Bonum ex integra causa." Wisdom is the first of the gifts and the fear of the Lord is the last, yet the Holy Ghost insists: "The fear of the Lord is the beginning of wisdom" (Ps. CX:10).

Spiritual writers frequently compare the Seven Gifts to Jacob's ladder on which the angels of God were "ascending

and descending" (Gen. XXVIII: 12). In this connection St. Gregory remarks that although Isaias starts with the highest, namely wisdom, it is fitting that "we who ascend from the earthly to the heavenly" should begin with the lowest, namely fear. For this is, as St. Anselm remarks, "veluti aliorum donorum quoddam fundamentum." The Pontifical, however, continues to impart the wholesome thought of fear to the very end of the Ordination, even as the Master's three hours on the Cross filled the hearts of His disciples with bitterness and fear. But at no time is it the fear of the servant but rather that of the child, for, as Ecclesiasticus says: "The fear of the Lord shall delight the heart, and shall give joy and gladness and length of days" (I:12). In other words, fear and piety shall walk hand in hand. It was because of this intimate association that St. Francis spoke of "Sister Death." And when his last hour arrived, "anima ejus," as the chronicler puts it, "cantando ad coelum meavit."

Piety and fear are the two outposts of the gifts and, we may say, of the whole phalanx of virtues. They stand at either end of the line. Their function is both offensive and defensive. Piety lends a childlike charm to the whole spiritual life. It breathes forth peace, joy and patience: "Servite Domino in laetitia" (Ps. XCIX:2). It prays with filial confidence: "Ne irascaris Domine satis" (Is. LXIV:9). It tempers fear with childlike reverence, and banishes all servility. The fear of the Lord has the more arduous task. The Seraphic Doctor links it with temperance, because it acts as a powerful check on lust and sensuality. It is a

wholesome tonic for the spirit of indifference and lukewarmness. The same doctor opposes it to pride, which at times will yield to nothing but divine wrath. The warning of St. Paul still stands unchallenged: "With fear and trembling work out your salvation" (Phil. II:12). Lastly it keeps piety from straying into over-confidence and pietism.

"Fear and trembling" surrounded the Saviour's death. For "when the sixth hour was come there was darkness over the whole earth until the ninth hour" (Mark XV:33). We shall never fully understand what really happened in the soul of the God-Man when He "cried out with a loud voice" in His own mother tongue: "Eloi, Eloi, lamma sabacthani?" (34). Whatever indescribable anguish may have wrung this prayer from His breast, it is withal a solemn warning that divine justice must be satisfied and that the fear of the Lord must abide with us to the last. And again there came from His parched lips the word: "I thirst"; St. John adds, "that the Scripture might be fulfilled" (John XIX:24). The sun was darkened, and the veil of the Temple was rent in the midst. "And Jesus crying with a loud voice, said: Father, into Thy hands I commend My spirit." And the multitude "returned striking their breasts" (Luke XXIII:46, 48). While the Master's death must ever strike His disciples with salutary fear, His beautiful prayer is bound to instil into their hearts abiding filial piety.

Spirituali dignare illustrare affectu.

THE FRUITS OF THE HOLY GHOST

THE closing prayer of the ceremony of Deaconship describes with unusual and almost technical accuracy the state of sanctity to which those who have now joined the ranks of the first seven Deacons (*septenarium numerum*) under the leadership of Blessed Stephen, must aspire. The bishop appeals to "the Father of faith, hope and grace, the Rewarder of progress" (*Remunerator profectuum*), "to enlighten these servants by spiritual affection," in order that, "quickened for Thy service [*tuis obsequiis expediti*], they may go forward [*accrescant*] as irreproachable ministers of Thy holy altars." Thus placed on a high level of purity (*puriores*) and virtue (*virtutibus universis instructi*), they shall seek to please God (*tibi complaceant*).

The enlightenment by a love for things spiritual (*spirituali affectu*) brings about that sweetness which is characteristic of the Fruits of the Holy Ghost. They are simple acts affording the soul that spiritual delight which one would have in plucking ripe fruit from a tree. St. Paul mentions twelve when he writes: "But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity" (Gal. V:22, 23). It is easy to see that this enumeration is by no means meant to be complete.

Immediately after this enumeration the Apostle says: "And they that are Christ's have crucified their flesh, with

the vices and concupiscences" (24). His words contain the hint that we should gather the Fruits of the Holy Spirit from the sacred tree of the Cross. We cannot deny that even during His most excruciating sufferings the Saviour experienced that sweetness which is the reward of every good deed. His words to the Apostles in the garden, to the women on the way to Calvary, to the thief on the Cross, and especially His last ejaculation to His heavenly Father, though unspeakably sad, reveal nevertheless a note of celestial sweetness.

The bare and silent Cross on Calvary remains for us the "arbor una nobilis" from which the Master's true disciples may forever pluck at will the Fruits of the Spirit. For in all the forest there is none like it in foliage, flower or fruit — "Nulla silva talem profert, fronde, flore, germine." What the Evangelists failed to utter, the Church supplies at the solemn Adoration of the Cross on Good Friday morning. There is heavenly peace in the Master's sorrowful question: "Popule meus, quid feci tibi?" There is infinite sweetness in His charity: "Quid ultra debui facere tibi, et non feci?"; in His patience: "Quia eduxi te per desertum quadraginta annos"; in His joy: "Propter lignum venit gaudium in universo mundo." With delight He recalls His benignity: "Ego ante te praeivi in columna nubis"; His goodness: "Ego te pavi manna per desertum"; His longanimity: "Tu me cecidisti alapis et flagellis"; His mildness: "Tu percussisti arundine caput meum." The "dulce lignum" brings to our mind the joy of His faith in us; the joy over

that purity which enshrouded His abode among men—"atque ventre virginali carne amictus prodiit."

Serene peace and heavenly sweetness seemed to hover over the scene on Mount Calvary after the Master's bitter death. Noise, terror and cruelty gave way to a great calm. There was faith on every lip, love in every heart, benignity and mildness in every hand as they brought the Holy Body into Joseph's peaceful sepulchre. The centurion under the Cross exclaimed: "Indeed this was the Son of God" (Matt. XXVII:54). The multitude "returned striking their breasts" (Luke XXIII:48). Joseph of Arimathea "went in boldly [*audacter*] to Pilate, and begged the body of Jesus" (Mark XV:43), and Pilate "gave the body to Joseph" (45). Meanwhile the setting sun flooded heavenly peace upon the stricken countenances of His virginal Mother, the Beloved Disciple, penitent Magdalen and the other pious mourners. The Pontifical closes with a final gesture to the glorious Deacon Stephen. His countenance, too, revealed that heavenly peace as he lay slain in his blood, his dying lips praying: "Lord, lay not this sin to their charge" (Acts VII:59). The antiphon for Terce on his feast day reads: "Lapides torrentis illi dulces fuerunt; ipsum sequuntur omnes animae justae."



THE PRIESTHOOD

Ad regimen altaris adhibendi.

LEADERSHIP

AFTER the archdeacon has testified to the worthiness of the candidates, the bishop turns to the people. *Consulatur etiam populus.* In this the Church gives proof of her democratic spirit as well as of her practical wisdom. Though the Holy Spirit abides in her with His supernatural aid and power, she does not disdain such natural and human means as will render her government more efficient and successful.

Very fittingly the bishop starts out with a reference to the *rector navis:* "Since the captain of the ship and the passengers are in the same condition as to safety or danger, they ought to be of the same mind concerning their common cause." The idea that the Church is a ship and that the bishop is the captain, the presbyters the crew and the faith-

ful the passengers, undoubtedly goes back to the day when the Saviour elected Peter and the other fishermen to the Apostolate on the banks of Genesareth. While this thought has worked itself out in beautiful architectural symbolism, its moral significance is of great force and expressiveness. For as Noë's ark was destined to save "eight souls" (I Pet. III:20) from the deluge, so is the ship of the Church destined to convey the souls of the faithful over the stormy waters of this world into a safe harbor.

The priest is an officer of the ship. To him the passengers must render implicit and absolute obedience. But "the subjects will more readily accord obedience to him after ordination if they have given him their approval before ordination." Yet, in giving their approval they shall not be "misguided by false judgment or sentiment." The priestly office is not given as a token of sentiment (*affectione aliqua*) but as a reward for merit (*pro merito*). The mind of the Church is that the officer shall not be merely a superior, vested with her authority, but a leader, whose voice commands respect when it is backed up by the example of virtue and of a holy life.

Lest the priest abuse or weaken the authority given him, therefore, he should strengthen his position by exemplary leadership. To this end he will find valuable admonitions in St. Paul's Epistles to Timothy and Titus, as well as in St. Gregory's "Regula pastoralis," and St. Bonaventure's booklet for superiors entitled "De sex alis seraphim." The Seraphic Doctor calls superiors "seraphim" because this choir of angels stands at the Throne, and their six wings

symbolize the virtues that every superior should possess. They are: "zelus justitiae, pietas, patientia, exemplaris in vita, circumspecta discretio, devotio ad Deum." The last of these is fundamental, because "it enkindles zeal, infuses piety, strengthens patience, establishes good example and illumines discretion."

After briefly sketching the events that took place between the Resurrection and Ascension of the Master, St. Luke in the Acts proceeds to narrate the election of St. Matthias (Acts I:15-26). It is to this event that the Pontifical seems to refer when it says: *Neque enim fuit frustra a patribus institutum,* namely that the people should have a voice in the election of their leaders.

"In those days Peter rising up in the midst of the brethren" denounced the treason of Judas (15-20). There is sad irony in the fact that he who had been chosen to be a leader of God's people became "the leader of them that apprehended Jesus." The traitor turned all those beautiful qualities that should adorn ecclesiastical superiors into reproach. Surely he must have come to Jesus with holy intentions; but when the end approached and when the cloak of hypocrisy was removed, he gave evidence, not of zeal for justice but of zeal for apostasy; not of sympathy for the poor but of greed for money; not of forbearance but of brooding hatred; not of good example but of iniquity; not of prudence but of despair. He lacked the fundamental quality, which is devotion to God, for with a kiss he betrayed the Son of God. "In his stead," St. Peter declared, "one of these must be made a witness with us" (Acts I:22).

Maturi in scientia similiter et opere.

SPIRITUAL MANHOOD

FOR Deaconship the Church wants soldiers; for the Priesthood she wants matured men. Manhood, in its best sense, is the fundamental requisite for this high office. In this the Church takes no chances. The burdens of the priestly office require a whole man. This office is threefold: the teacher (*praedicare*), the priest (*offere, benedicere, baptizare*) and the shepherd (*praeesse*) of the flock. And there is a threefold requisite: *coelestis sapientia, probi mores, et diuturna justitiae observatio.* And these requisites imply spiritual maturity, for the period of experimentation and formation has passed.

He needs "heavenly wisdom" that he may lead the flock of Christ to good pasture. An "irreproachable character" will give power and efficacy to his priestly functions. The "unremitting observance of righteousness" will be the strongest appeal to the flock of Christ. The sheep will follow him because "they know his voice."

Moses was directed by God to choose helpers from among the people, and their choice was to be determined on the basis of maturity: *Quos tu nosti quod senes populi sunt.* The Church aims at seniority in wisdom rather than age. "For venerable old age is not that of a long time, nor counted by the number of years: but the understanding of a man is grey hairs" (Wis. IV:8). The Pontifical further remarks that in the New Law Jesus sent out His seventy-two

disciples two by two (*bini et bini*) to indicate, as the Fathers explain, a full measure of holiness (*fide et opere perfectos*), where the interior conforms with the exterior (*verbo et facto*), love of neighbor with love of God.

The Unitive Way denotes fundamentally spiritual maturity. Yet growth in holiness does not permit the elimination of those things which constitute the early groundwork of perfection. We must indeed expect that there will have been a gradual suppression of the passions, and that the early mode of warfare will now have been modified; that the arduous practice of virtue is relieved by the predominance of the gifts; that there has been a decided progress in prayer. But the fundamental principles and rules may never lapse into desuetude. This maturity of the Unitive Way is clearly set forth when the Pontifical points out the road by placing the seven gifts on the one hand and the venerable Decalogue on the other. There is a blending of sublime grace and plain solidity. "You are elders indeed if with the assistance of the seven gifts of the Spirit [*per Spiritum septiformem*] you observe the Ten Commandments [*Decalogum legis custodientes*] and prove yourselves worthy and mature both in knowledge and deed [*maturi in scientia similiter et opere*]."

Time and again the ideal of spiritual manhood and maturity is set before the candidates for the "Presbyteratus." The name itself ("Presbyteri" — "Elders") implies it. After the ordinand is vested the Church expresses the hope that "in never-failing charity he may rise on the day of God's just and eternal judgment as a perfect man, in the meas-

ure of the age of the fulness of Christ [*in virum perfectum, in mensuram aetatis plenitudinis Christi*]." In this classic text St. Paul (Eph. IV:13) sets the peak of perfection for Christ's Mystical Body as well as for each member. He implies that "doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ" (15).

The glorious figure of the risen Saviour, victorious over death and hell, looms up before us as we watch the ceremony of ordination to the holy Priesthood. True to His promise, "And I, if I be lifted up from the earth, will draw all things to Myself" (John XII:32), He drew His disciples from their worldliness, unbelief and faltering love to the high standard of manly loyalty and fortitude, of seasoned and mature spirituality. This is the standard the Church sets for those who are to receive sacerdotal ordination.

With a few strokes of the pen the Evangelists point out that a decided change had taken place in the Apostolic College. Doubt had given way to firm conviction; fearsomeness to fortitude; fickleness to loyalty. Witness St. Peter at the election of Matthias (Acts I:15); and again on Pentecost morning when, "standing up with the eleven, lifting up his voice," he spoke to the motley multitude, some wondering, others mocking (Acts II:12-14). "Ye men," he said boldly, "let me freely speak to you" (29). In one terse sentence St. Peter set forth what the Priesthood stands for in word and deed: "This Jesus hath God raised again, whereof all we are witnesses" (32).

Aedificetis domum, id est familiam Dei.

EDIFICATION

IN THE above text the verb *aedificetis* conveys to our minds the analogy between the building of a material house (*domum Dei*) and the building of a moral or social structure (*familiam Dei*). In the latter sense the future Priest is assigned to his life's work, which is to build up or edify God's family by word and example. Referring to the Church in type and reality, the Bishop dwells on the marvelous variety of the hierarchical orders and numerous members out of which *unum corpus Christi efficitur*. The Priest is designated as the minister or servant (*ad nostrum adjutorium*) of this Mystical Body of Christ, and he is told how to regulate his life in order to accomplish his vocation as a builder of God's house.

If we analyze this forceful paragraph of the Pontifical we cannot miss the implication that the daily celebration of the mystery of the Lord's death (*quatenus mortis Dominicae mysterium celebrantes*) should occupy the center of all his thoughts and actions. In truth, the Holy Eucharist is the mainspring of his spiritual life. It dispenses and diffuses through the arteries of the sacraments the life blood, which is God's grace, to the various organs and members of Christ's Mystical Body.

The Church uses plain and forceful language in appealing to these candidates, who are "no more children tossed to and fro, and carried about with every wind" but

who have attained the age of "a perfect man" (Eph. IV: 13, 14). The Priesthood is their profession or business; holiness of life is in the contract. Hence the terse and businesslike direction: *Agnoscite quod agitis; imitamini quod tractatis.* In other words, keep your eyes open while you work; mean what you say; understand what you do; let your life reflect your sacred functions: if daily you celebrate the mystery of the Lord's death, then die daily with the Lord, that is, mortify your flesh and guard it against "the vices and concupiscences" (Gal. V:24). Through mortification you will sustain the integrity of a blameless life (*castae et sanctae vitae integritatem*). And in truth, this is the triple test, or should we say the bulwark, of priestly sanctity: Holy Mass, Mortification, Chastity.

The Priest is the promoter of the health and happiness of the Mystical Body of Christ. The Pontifical bears this out when it says: *Sit doctrina vestra spiritualis medicina populo Dei; sit odor vitae vestrae delectamentum ecclesiae Christi.* His teaching is medicine for the spiritually sick; it is milk for the spiritually weak, and bread for the strong. The example of his holy life diffuses an odor of sweetness throughout this spiritual organism and imperceptibly draws nearer to it those "who are not of this fold."

The house of God is built of "lapides pretiosi." It is the builder's task to fashion them. The same treatment is not suitable for all. He can be "all things to all men" only if he is kind and just to all, partial and familiar to none. Let him be "brevis et durus" with the opposite sex, as St. Jerome counsels; merciful with the poor and afflicted;

patient with the sheep; winning with the lambs; stooping to the lowest, but never lowering his priestly dignity; discreet and deliberate at all times; firm in matters of principle, neither swayed by levity or human respect, nor unduly obstinate against sound reason. By thus exemplifying in his priestly life the catalogues of the virtues and gifts alike, he will measure up to the norm set by Paul for Titus: "In all things show thyself an example of good works, in doctrine, in integrity, in gravity" (Tit. II:7).

This was in various ways the Saviour's program during the forty days after His Resurrection. Like a vigilant pastor He watched His flock. They needed instruction and consolation. Late at night He appeared to the two disciples going to Emmaus, who were "foolish and slow of heart to believe" (Luke XXIV:25); to the other disciples, who "were gathered together, for fear of the Jews" (John XX: 19); to Thomas, who refused to believe. And was not each of His visits a true *delectamentum?* — to Peter who was broken in spirit; to Magdalen who longed for His love; to the two disciples whose hearts were burning within them; to the Apostles by the Lake when He affectionately invited them: "Come and dine" (John XXI:12)?

Even as He departed from them, "lifting up His hands, He blessed them." No wonder they "went back to Jerusalem with great joy." And the sacred narrative adds in conclusion: "They were always in the temple, praising and blessing God. Amen" (Luke XXIV:50-53). Where St. Luke's Gospel ends, there the work of the Catholic Priesthood begins. *Aedificetis domum, id est familiam Dei.*

Super hos famulos suos
coelestia dona multiplicet.

THE BEATITUDES

AFTER the last *Kyrie eleison* of the Litany of the Saints, the candidates arise from their prostration and the Bishop in silence imposes both hands upon each ordinand. It is a solemn moment, in which a wonderful transformation takes place in the soul, and the ordinand is consecrated "a Priest forever according to the order of Melchisedech" (Ps. CIX:4). All the Priests in the sanctuary likewise impose hands upon each candidate and then stand with their right hands raised on either side of the Bishop.

The same ineffable power now vibrates through the souls of these ordinands which the great Highpriest bestowed upon His Apostles in the Cenacle and on the Mount of the Ascension. The holy Priesthood is the most precious heritage of Mother Church, and the present solemn scene, hushed in deep silence, bespeaks her holy awe and veneration for her Saviour's bequest. Then the Bishop raises his voice and begs the Omnipotent Father *ut super hos famulos suos, quos ad Presbyterii munus elegit, coelestia dona multiplicet.* Instantly this prayer carries our minds to another, similar scene. St. Matthew narrates: "And seeing the multitudes, He went up into a mountain, and when He was set down, His disciples came unto Him. And opening His mouth, He taught them" (Matt. V:1, 2). His disciples were undoubtedly grouped around Him in the same manner

as we behold these neophytes grouped around the successor of the Apostles standing on the mountain of the altar. And are not these "dona coelestia" the eight Beatitudes which the Master pronounced on that occasion?

St. Augustine calls the Beatitudes the perfection of the Christian life, and we may add that they are in a particular sense the standards of apostolic and priestly sanctity. This is the sanctity which the Bishop asks for the ordinands as he prays: "Pour out, O Lord God, upon these Thy servants the blessing of the Holy Spirit and the power of priestly grace [*gratiae sacerdotalis*], that Thou mayest forever keep in the bounty of Thy gift those whom we offer to Thy tender gaze for consecration."

The Preface now begins. It is a colorful recital, carried on the wings of poetic inspiration, of the dignity, powers and graces of the Priesthood. In measured and elegant diction it dwells on the beautiful order, the appointments and the functions within the ecclesiastical hierarchy. It does not refer directly or specifically to the Beatitudes, but the entire prayer is charged with the spirit that animated the Sermon on the Mount, and gradually it works up to the majestic climax: *Aeternae beatitudinis praemia consequantur.*

The Beatitudes, which may be termed the highest peaks of the spiritual life, are not virtues, which must be attained by divine grace and human effort, nor gifts, which the Holy Ghost infuses freely, but rather states or conditions which result from the full possession of perfect love.

What the Saviour had told His disciples on the Mount and what He had impressed upon them in three years by

word and deed, was brought home to them with overwhelming force during the last days He spent with them on earth. Each Beatitude has its sting and its reward; its cross and its crown; its pain and its promise. Holy Thursday and Good Friday brought intense bitterness to the Master and His disciples. In His suffering He exemplified each specific pain of the Beatitudes, while the disciples were tortured with doubts and fears. The promise, however, began to loom up radiant on Easter morning. It became yet more bright on Ascension day and on Pentecost morning. From now on the Apostles cheerfully bore up in the hope of the message from on high: "This Jesus Who is taken up from you into heaven, shall so come, as you have seen Him going into heaven" (Acts I:11). They went forth into the world to preach the Gospel, looking forward to the "crown of justice, which," as St. Paul puts it, "the Lord the just Judge will render to me in that day: and not only to me, but to them also that love His coming" (II Tim. IV:8).

St. Paul's vivid imagination helps him to set forth in contrasts, paradoxes and sublime figures how each Beatitude grows up under the Cross and rises to receive a glorious Crown whose brilliance sheds its luster even upon our earthly path. Wisely did Mother Church choose the Epistle on Sexagesima Sunday from II Corinthians (XI:19-XII:9). The longest Epistle of the year, it brings home with convincing force the divine lesson of the Beatitudes, that "power is made perfect in infirmity." "Gladly, therefore," concludes the Apostle, "will I glory in my infirmities, that the power of Christ may dwell in me."

Amplificatis in melius
naturae rationalis incrementis.

POVERTY IN SPIRIT

THROUGH the reception of Holy Orders, the Pontifical avers, "the endowments of our rational nature are raised to higher perfection." The intellect obtains a clearer vision of the things of the spirit, and discerns the burdensomeness of material and sensual things. The eternal conflict between spirit and matter comes to an issue and the former has the advantage. If, unaided by grace, the philosophers of old have had this experience, it is proper indeed to those who have felt the sweet power of God's grace and who have listened to the Saviour's word: "Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matt. V:3).

The saints of God, one and all, have instinctively taken issue with the goods of this world at the very threshold of the spiritual life. For them holy poverty seemed to be the first outpost of sanctity. The Master's word leaves no doubt on this issue: "If thou wilt be perfect, go sell what thou hast, and give to the poor" (Matt. XIX:21). St. Francis of Assisi was not satisfied until he had fulfilled this counsel to the letter. Only when he had stripped himself of all things earthly, even of the precious garments which his father had purchased for him as a mark of fatherly affection, did he kneel and exclaim: "Now I can truly say: 'Our Father, Who art in heaven.' "

However, the Saviour's counsel contains the further direction: "Come and follow Me." He demands not merely the physical detachment from worldly goods, but also the adoption of His spirit. "In hac re, fratres carissimi," writes St. Gregory (Office of the Apostle St. Andrew), "affectum debemus potius pensare quam censum." It is not the computed value that counts, but the detachment of the heart.

To this high standard of sanctity Mother Church leads her Priests on step by step: *amplificatis semper in melius naturae rationalis incrementis.* At Tonsure the cleric declares: "The Lord is the portion of my inheritance and of my chalice." The Subdeacon confirms this choice by a formal contract: *Ad titulum Ecclesiae.* He enters the service of the Church, not for filthy lucre, but to possess the Lord as his inheritance, depending upon the aid of the faithful for his sustenance. And although the Church does not require the vow of poverty of her Priests, she does demand of them the spirit of poverty which forbids undue attachment to the goods of this world. Hence the Priest who is "poor in spirit" gladly gives when charity calls; when the welfare of the Church or the salvation of souls requires it. Never will he allow the things of earth to becloud his spiritual vision. His soul must ever reach out, free and unhampered, to the kingdom of heaven, his true reward.

The beauty of this Beatitude is best set forth by its contrast. It is sad but true that one of the Master's chosen Twelve should have spurned the evangelical counsel of poverty and fallen a prey to vile greed. For him this passion turned out to be the first stumbling block. He kept

on stumbling and staggering until his own brethren in the Apostolate wrote over his tombstone, "The son of perdition," and the inhabitants of Jerusalem pointed out the price of his blood money as "Haceldama, that is to say, the field of blood" (Acts I:19).

Greed infects the hallowed atmosphere of sanctity with a pestiferous odor. It hides under the cloak of false zeal to obtain its ends. Judas Iscariot first revealed his low craving when he set a price on the sweet ointments which Mary brought to anoint the feet of Jesus: "Why was not this ointment sold for three hundred pence, and given to the poor?" St. John tells us (XII:1-6): "Now he said this, not because he cared for the poor; but because he was a thief." Rightly the Office of Holy Thursday calls him "pessimus mercator," for he dragged commercialism into the sanctuary. Like a heavy cloud, the memory of this wicked deed hangs over the cradle of the infant Church. "He indeed," Peter remarks with disgust, "hath possessed a field of the reward of iniquity."

What a telling contrast between this gloomy picture and the parting words that St. Paul addressed in the conviction of apostolic freedom and poverty to the members of the clergy at Ephesus: "I have not coveted any man's silver, gold or apparel, as you yourselves know: for such things as were needful for me and them that are with me, these hands have furnished" (Acts XX:33, 34). His hands bore the marks of hard labor, and yet he boasted: "As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, yet possessing all things" (II Cor. VI:10).

Moysi spiritum propagasti.

MEEKNESS

WE READ in the Book of Numbers (XII:3): "For Moses was a man exceeding meek [*mitissimus*] above all men that dwelt upon earth." Seeking to impress the necessity of the spirit of meekness upon the ordinands, the Pontifical recalls the "mystical sacraments" of the Old Law whereby seventy men of lower rank and dignity were chosen to assist the highpriests. "Through these seventy judicious men," the Bishop continues, "Thou didst propagate the spirit of Moses in the desert, so that with their help he was enabled easily to govern countless multitudes of the people." The inference is that, inasmuch as the Priests of the New Law have superseded the seventy elders or helpers of the Old Law in office, namely, as companions (*doctores fidei comites*) of the Apostles, in like manner should they also inherit their spirit, which is the spirit of meekness.

Repeatedly their position is characterized by the word "secundus," from "secundare" which means "to follow, accommodate, adapt oneself." Hence the Priests are of inferior rank (*secundae dignitatis*). Their preaching is supplementary (*secundis praedicationibus*). They are not to rule but rather to lighten the burden of their elders, the Bishops (*quanto fragiliores sumus*). In the Providence of God, the success and progress of the Church are made to depend upon their obedient, humble and meek coöperation.

"Blessed are the meek; for they shall possess the land" (Matt. V:4). And the Pontifical echoes these very words of the Saviour when it declares: *Orbem totum secundis praedicationibus impleverunt.*

Meekness is the fruit of humility. The latter is more fundamental and has a larger scope. The former manifests itself in manner and mien, in words and actions. Patiently it submits to others. It bears affronts and injuries, repressing resentment. It is uniformly kind to all. Meekness is not weakness; rather, it bespeaks strength of character, great will power and perfect self-control.

The Baptist's introduction of the Saviour to his disciples points out meekness as His predominant trait: "Behold the Lamb of God" (John I:29). What Isaias had said centuries ago (XLII:2, 3) was literally fulfilled in Him: "He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break; and smoking flax He shall not extinguish" (Matt. XII:19, 20). He wanted His priests to copy this one lesson: "Learn of Me, because I am meek and humble of heart" (Matt. XI:29).

The severity which had frequently marked His attitude during the three years seemed to give way to meekness, mildness and gentleness during His last forty days on earth. Always a wise and observing Teacher, He keenly watched Peter's gradual change from the spirit of contradiction to the spirit of meek submission. The Saviour's sad look after the threefold denial in the highpriest's court had melted Peter's contrary spirit into bitter tears. The kindly message

of the Master on Easter day, "Go, tell His disciples and Peter" (Mark XVI:7), was balm to his sorrow-stricken soul. There was grief and joy in the third assurance of his love for the Master: "Lord, Thou knowest all things: Thou knowest that I love Thee" (John XXI:17). Peter had become a changed man — a man in whom were blended the strength of the rock with the meekness of the dove. Paul "withstood him to the face" (Gal. II:11), and he submitted. At the Council of Jerusalem he arose to caution against putting "a yoke upon the necks of the disciples" (Acts XV:10). At his execution he chose to be crucified, not like his Master, but with his head down.

Perhaps it was the experience of his own life; perhaps, the spirit of pride and haughtiness that prevailed at "Babylon" or Rome, where St. Peter wrote his First Epistle, that made our first Pontiff feel urged to let the virtue of meekness shine forth with unusual brilliance in this beautiful letter to his flock. At all events he succeeded in imparting the lesson that the "sheep going astray" (II:25) should follow in the path of the "lamb unspotted and undefiled" (I:19). Calmly but insistently he inculcates subjection to every creature, charity to the brotherhood, forgiveness to those that wrong us. In appealing words he entreats the ancients of the Church: "Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart" (V:2, 3).

Censuram morum
exemplo suae conversationis insinuent.

MOURNING

THE example of the lives of Priests should be the mute but persuasive censor and reformer of the morals of Christ's flock. "Insinuare" means "to make one's way into a man's inner self." "Censura" is "strictness, severity, austerity." It comprises the sterner aspects and rules of Christian life: observance, penance, mortification, temperance and the Gift of the Fear of the Lord. It marks the line of contrast between the spirit of Christ and the spirit of the world. Christ's own words in the Cenacle bring out this contrast: "Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice." And when He continues, "But your sorrow shall be turned into joy" (John XVI:20), He repeats the truth which He had set forth in the third Beatitude: "Blessed are they that mourn: for they shall be comforted" (Matt. V:5).

Mourning, explains St. Gregory of Nyssa, is the habitual sadness of the soul. Its deeper reason is the loss sustained by sin in its widest acceptation, personal and original. It comprises the causes of sin — temptations, frailties and dangers — as well as its consequences — the trials and evils of this life. Finally, the soul mourns because it yearns after the things of God and heaven. Hence the Beatitude of mourning is manifested by the spirit of penance and the strict observance of the Law, which comprise the *censura morum.*

"The spirit of the Lord is upon Me, because the Lord hath anointed Me" (Is. LXI:1); that is, according to Isaias, the rôle of Christ in the new order of things. In this new order, "the mourners of Sion" shall be called "the mighty ones of justice, the planting of the Lord to glorify Him" (Is. LXI:3). These words are fulfilled in the Priests of the Church. Their words and lives, and their very presence, should exercise a wholesome censorship, a salutary check on their flock, lest they forget "the weighty things of the law." As the Pontifical explains later on: "By the gravity of their demeanor [*gravitate actuum*], by the strictness of their lives [*censura vivendi*], they should prove themselves to be the elders [*probent se seniores*]." The Priests have the privilege every morning of sounding the keynote of all penance and mortification: *Quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra.*

The Christian philosophy of life sees the need of joy and sorrow alike. The proper appreciation of the two makes for true contentment and happiness. The spiritual music that comes from a God-loving soul now rings out in a majestic major key, and now lowers to a soft minor. The Master had told His Apostles of the Paraclete, the great Comforter, Whom He would send "from the Father." In the joy of their expectation they may not have understood that if the Comforter was to abide with them forever (John XIV:16), there also must be wounds to heal forever. It is significant that St. Thomas should demand to see "the print of the nails" on the Saviour's glorified body.

His request was answered; and in showing the wounds in His hands and side, the Saviour not only cured the Apostle's unbelief, but gave proof to the other disciples and their successors that the marks of His sorrow and sacrifice were to shine forth in the house of His Father as the laurels of a glorious victory. As has been beautifully said, the Wounds of Christ are the only thing in heaven made by the hand of man.

Of all the Apostles St. James the Less stands out most conspicuously as the exponent of the third Beatitude. Imbued with a fine sense of duty, he remained calmly and steadfastly at his post as the beloved Bishop of Jerusalem, and his life of penance, of prayer, of pastoral solicitude proved to be a "censura morum," a pillar, as St. Paul called him (Gal. II:9), of the infant Church. Witness his own words: "Draw nigh to God, and He will draw nigh to you. . . . Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow" (James IV:8, 9).

To St. James we owe the promulgation of the most comforting of the Church's sacraments, Extreme Unction. It would seem that in the lines following, the thought of the "Priests of the Church" was still in his mind as he put down these words which are calculated to engender the spirit of holy friendship and to fortify the "exemplum bonae conversationis" among brother Priests: "Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much" (V:16).

Eluceat in eis totius forma justitiae.

HUNGER AFTER JUSTICE

THE *totius forma justitiae* is justice in its broadest acceptation. Its norm is God's will. Its perfect fulfilment is sanctity and perfection. It is God's will accomplished in us. When the Church prays that the "pattern of all justice may shine forth" in the Priest's life, she makes justice not merely the goal of that life, but the external, visible manifestation of his whole being.

In Biblical language, "to hunger and thirst after a thing" is to desire it strongly and seek it with every available resource. When the Saviour said: "My meat is to do the will of Him that sent Me, that I may perfect His work" (John IV:34), He strikingly exemplified in His own person the fourth Beatitude: "Blessed are they that hunger and thirst after justice: for they shall have their fill" (Matt. V:6).

Eluceat in eis totius forma justitiae is a wish not easily fulfilled. In setting this high standard Mother Church urges her Priests to bend all their energies, "that they may render a good account of their stewardship [*bonam rationem dispensationis sibi creditae*]." Here she calls to mind the day when she handed the keys of the Church to the Porter: *Sic agite, quasi reddituri Deo rationem.*

The word *eluceat* places the Priest in view of all the people. Whether at the altar, in the pulpit or in his private life, he is under strict observation, not to say censorship.

For this reason he must exemplify the *totius forma justitiae.* He must show no fault or blemish in any place, at any time. If he walks in the straight path of virtue, the faithful will glorify God: if he strays from the path, the weaklings and those not of the household will suffer scandal. What the aged Simeon said of the Master is true of the Priest: he too "is set for the fall, and for the resurrection of many . . . , and for a sign which shall be contradicted" (Luke II:34). In a sense the Catholic Priest is today the living norm of righteousness. His lips speak God's words, his hands do God's deeds, his very presence brings God's blessings. Even to those outside the fold the Catholic Priest is "the sign" standing on the great highway of the world. It "shall be contradicted" by many, but if it "shine forth as a pattern of all justice," contradiction must eventually yield to the truth and to "the resurrection of many."

In her liturgical prayers Mother Church seeks daily to awaken in her Priests the hunger and thirst after justice. This is the theme of Psalm CXVIII: "Beati immaculati in via: qui ambulant in lege Domini." She reverts to this thought again and again in the prayers which follow. Day and night her Priests "shall meditate upon the law of God [*in lege tua die ac nocte meditantes*]: they shall believe what they read; teach what they believe; practise what they teach." Their lives shall be a prayer raising all hearts heavenward; an unceasing "Adveniat regnum tuum." Such was the Saviour's mind when He said: "Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you" (Matt. VI:33).

The "Consummatum est" of the Saviour on the Cross was the fulfilment for which He had hungered and thirsted every moment of His life. No wonder the world rendered Him the testimony in the person of the Roman centurion: "Indeed this was a just Man" (Luke XXIII:47). And even after death His hunger was not sated: "for forty days" He showed Himself to His disciples "speaking of the kingdom of God" (Acts I:3).

No one in the New Testament appears to have hungered and thirsted with greater avidity after justice than he who calls himself "the least of the Apostles" (I Cor. XV:9). "Unhappy man that I am," he cries out, "who shall deliver me from the body of this death?" The answer was: "The grace of God, by Jesus Christ our Lord" (Rom. VII: 24, 25). Jesus Christ was his divine Model. His name was ever in his heart and on his lips. If another epistle of St. Paul were found today it would be identified through the Holy Name of Jesus. To put on Jesus Christ was the aim in his life; to gain Him he would readily die. In Jesus he saw the *totius forma justitiae* and from Him he hoped to receive the "corona justitiae" (II Tim. IV:8). All his travels and labors and hardships this great Apostle undertook gladly that the kingdom of God might prevail.

Augeat tibi caritatem, et opus perfectum.

MERCY

BOTH the stole and the chasuble betoken the *jugum Domini;* both refer symbolically to the Passion of Christ. The former represents the cross; the latter, the purple mantle with which the Master was clothed. Since Christ's Passion revealed to the world the depth of His love, it was only natural that the faithful should recognize in the long, flowing garment of the Priest at the altar the queen of all virtues — charity. Thus the Pontifical voices the belief of the faithful of olden times in the words: *Accipe vestem sacerdotalem, per quam caritas intelligitur.* Mother Church has every reason to expect that charity is already rooted in the heart of the ordinand when he receives the priestly garment. She also knows well that this virtue does not attain to full growth in mortal flesh — not until eternal Love is seen "face to face." That her Priests should grow in this virtue from day to day, from one holy Mass to another, is her one great concern. On that all depends. Hence she continues with confidence: *Potens est enim Deus ut augeat tibi caritatem, et opus perfectum.*

The measuring rod of the growth or increase of charity, and of its "perfect work," is mercy. Mercy is the flower of charity. For this reason the Saviour lists it among the Beatitudes: "Blessed are the merciful; for they shall obtain mercy" (Matt. V:7).

Mercy is charity in full action. It is the unfailing test

of "charity unfeigned." Mercy bears a princely mien. It always steps down from a throne, either to return pardon, kindness and help for injury and insult, or to seek out the lowliest and most forsaken. Hence it is the "greater charity" (*augeat tibi caritatem*) and "the perfect work" (*opus perfectum*).

There is hardly a word that occurs so frequently in the pages of the Old Testament as mercy. The sacred writers chant the wisdom of the Lord: they extol His power; they praise His justice; but if all the psalms and canticles were wrought into one grand hymn it would end in the tender refrain: "Misericordias Domini in aeternum cantabo." And if, in our weak understanding, we should seem to discover a conflict among the attributes of the Almighty, we should be led to conclude that divine mercy had carried away the victory. "Misericordia et veritas obviaverunt sibi: justitia et pax osculatae sunt" (Ps. LXXXIV:11).

In receiving the sacred chasuble, the Priests should put on the mantle of mercy. They are the embodiment of the seven corporal and the seven spiritual works of mercy. The father in the parable of the Prodigal Son is the model and type. His beautiful picture was painted by the Master's loving hand. In the confessional the Priest must exercise the "munus patris." He is always a "Father." He holds this title by acclamation from the flock of Christ.

He Who had come "to fulfill the Law" carried this theme over from one of the prophets to the New Testament. When St. Matthew, on the occasion of his conversion, made "a great feast in his own house" (Luke V:29),

Jesus seized the opportunity of teaching the Pharisees once and for all the lesson of mercy. "Go then," He said emphatically, "and learn what this meaneth: I will have mercy and not sacrifice" (Matt. IX:13; Osee VI:6). His words may not have convinced the Pharisees, but they did convince St. Matthew, then only a neophyte but destined to become a Priest, an Apostle and an Evangelist. It was several years after the death of Christ that St. Matthew wrote his Gospel. His medium was Aramaic, the language of the common people: and he alone among the Evangelists has preserved for us a characteristic expression which undoubtedly the Saviour Himself coined, namely, "My least brethren." We feel that when the Master places Himself on a level with the very lowest, the dregs of humanity, and calls them His own brethren, He is speaking from the depth of His Sacred Heart. "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matt. XXV:40).

There was a reason why the Saviour appeared to His Apostles and showed them the open wound in His side. He meant to bequeath to them His mercy. The devotion to this wound has led in these latter days to the devotion to the Sacred Heart. To be an Apostle of the Sacred Heart should be the desire of every Priest.

Panem et vinum
immaculata benedictione transforment.

PURITY OF HEART

THE benediction which follows raises the standard of priestly sanctity to unprecedented heights. We have touched upon certain features of this standard when we sought to set forth the Beatitude of "hunger and thirst after justice." This prayer brings to the fore the necessity and beauty of purity. The Priests are "to keep pure and immaculate [*puram et immaculatum*] the gift of their ministry." Above all, "as ministers of Thy people, are they to change with immaculate benediction [*immaculata benedictione*] the bread and wine into the Body and Blood of Thy Son."

This is like the mother who garbs her child with a new dress and sets before it a mirror in which it may admire and test the beauty of the gift. The Holy Eucharist is the mirror of our purity. Why should Priests be pure? Why is it that they more than other people should emulate the sixth Beatitude: "Blessed are the clean of heart: for they shall see God" (Matt. V:8)? There are many reasons but the one that carries invincible power is the fact that every morning they offer to God the "hostia sancta, hostia pura, hostia immaculata." Pure should be the feet that stand on the holy "mountain of God"; pure the hands that touch "the Lamb of God"; pure the lips that speak the words which, like a mystic sword, "slay the Lamb"; pure the

heart and body that receive the "panis coelestis"; pure the soul which is privileged to wield such ineffable sacramental power over God's own Body and Blood. Immaculate purity shall enable them "to see God"; to see in the mystery of the Holy Eucharist things that are veiled from mortal eye; to taste that "omne delectamentum" which mortal tongue cannot taste.

There are those who would restrict this Beatitude to simplicity of heart; others, to the virtue of chastity. But by far the larger number of theologians hold that here purity means freedom from all sin, all vice, all perturbation of soul; detachment from every creature, every worldly desire, every inordinate affection. As the Saviour put it, the evils that come forth from the heart, "these are the things that defile a man" (Matt. XV:19, 20).

The pure heart sees with a "single eye" because it loves a single object, which is God. It loves Him *inviolabili caritate,* and this is the key to the Unitive Way. On this way all is simplicity. Simplicity is the mark of wisdom and maturity (*probent se seniores*). The soul has found its aim, and in steering toward it, all activities, as the Pontifical implies, are bent under the law of love. This law is the soul's meditation day and night. Thus it believes; thus it teaches; thus it practises. And all the virtues become unified: justice and constancy, mercy and fortitude. What the lips teach, a holy life exemplifies. "Gratia est initium gloriae," theology teaches. And thus, through never-failing charity, the soul will advance — and here the Pontifical quotes St. Paul — "unto a perfect man, unto the measure

of the age of the fulness of Christ" (Eph. IV:13). Indeed, "Blessed are the clean of heart; for they shall see God." They shall see Him, the Pontifical continues, *in die justi et aeterni Dei.* "The end of the commandment," St. Paul says, "is charity from a pure heart, and a good conscience, and an unfeigned faith" (I Tim. I:5).

Purity of heart was the favorite topic of the Master while He lived with His Apostles. If from among them He singled out one who merited the beautiful title "the disciple whom Jesus loved," it was undoubtedly because of his purity of heart. St. John was permitted to see God literally; to see Him at the Last Supper, for he leaned on His bosom; to see Him in His death, for He stood beneath the Cross. To him Jesus revealed the name of the first fallen Priest; to him He bequeathed His virginal Mother. As if John's purity of heart had brightened his sight, he was the first to recognize the Master when He "stood on the shore." "That disciple therefore whom Jesus loved, said to Peter: It is the Lord" (John XXI:7). Later on, when Peter asked with much concern for John, "Lord, what shall this man do?", Jesus answered: "So I will have him to remain till I come, what is it to thee?" (John XXI:21, 22). The answer may have puzzled Peter as it puzzles us. Probably the reason is found in the words: "Blessed are the clean of heart: for they shall see God." On Patmos St. John was to see things that are even now hidden in God's "unsearchable ways."

Pacemque dones protinus.

PEACE

WHILE the hands of the ordinands are being anointed the choir sings the *Veni, Creator Spiritus.* The hymn is a prayer which asks that the many heavenly graces of the Holy Spirit, the great Comforter, so bountiful in their variety and so beneficial in their effect, may descend upon the neophyte and impart to his hands a spiritual virtue, *ut quaecumque benedixerint, benedicantur, et quaecumque consecraverint, consecrentur, et sanctificentur.*

The most lovable of these graces is peace. On the one hand, peace connotes the most perfect friendship and union with God through sanctifying grace (*superna gratia*), and on the other, it diffuses good will, understanding and a spirit of calmness among the members of the household. It is the beginning and the mainstay of all progress and happiness. What glory means to God, peace means to men. The two are like the weights in the two golden scales which the angels hung in the heavens on the first Christmas night: if they balance, there is order, happiness, prosperity — the "regnum pacis." This is the work of the Holy Spirit — *Pacemque dones protinus* — and in this work God's Priests are His helpers. In this sense the seventh Beatitude applies to them: "Blessed are the peacemakers; for they shall be called the children of God" (Matt. V:9).

All the prayers at Holy Mass, which is our daily peace offering, converge, in one form or other, upon this theme.

It is peace here below: "Diesque nostras in tua pace disponas"; peace above: "Dona nobis pacem." And the Priest's blessing is the source, the symbol and the signal of peace among men. May he bestow it liberally, generously and whole-heartedly! He is the herald of the Prince of Peace; the harbinger of the gifts of the Paraclete. Woe to the Priest who, because there is no peace in his own heart, or because of some grief, grievance or grudge, denies his benediction to God's children or to those outside the fold! Must we not all be "good stewards of the manifold grace of God" (I Pet. IV:10)? As the Master commanded: "Freely have you received, freely give" (Matt. X:8).

In addition to his priestly graces, the Catholic Priest should have intelligence, culture and seasoned judgment. He should not "let the sun go down" upon anger among those entrusted to him (Eph. IV:26). If men oppose his efforts for peace, his power of persuasion should prevail; if Satan opposes, he will seek help in prayer.

The peace which the Master imparted to His disciples and Priests carries a very personal note. "Peace I leave with you," He said, but added, "My peace I give you." It was so different from the common parlance of men. "Not as the world giveth do I give unto you" (John XIV:27). He closes His long discourse at the Last Supper by saying: "These things have I spoken to you, that in Me you may have peace" (XVI:33). It is evident, then, that if the Priest should seek his peace in any other person or object than Jesus, that peace will not be genuine; it will be "as the world giveth." Like St. Bernard the real Priest finds

no relish or joy or comfort in anything earthly unless he senses the Master's presence. "Jesus mel in ore, in aure melos, in corde jubilus."

St. John records that three times after His Resurrection the disciples heard from the Master's lips His tender greeting: "Peace be to you." With the first greeting "He showed them His hands and His side"; with the second He said: "Receive ye the Holy Ghost"; with the third He brought the faith to Thomas (John XX:19-29). Did He mean to remind His Priests that they should seek their own peace and impart this precious gift to others at the altar, in the confessional and in the pulpit?

Peace was the gift of the infant Church to the world. The Gospel, "the good word" or "the glad tidings," was a message of peace. With the greeting, "Peace be to this house" (Matt. X:12) on their lips, the Apostles and disciples went from door to door, from land to land. They went "two and two" because they were "well grounded," as the Pontifical says, "in the virtue of charity of the twin loves [*geminae dilectionis*] of God and neighbor." "Pax" is the keynote in all our ancient liturgies that may be traced back to the very threshold of the Apostolic Church. This little word is scribbled on the tombstones and along the gray walls of the early catacombs.

Accipe potestatem offerre sacrificium Deo.

PERSECUTION FOR JUSTICE' SAKE

WHILE pronouncing these words the Bishop presents the chalice and paten with the host, and wine and water to each of the ordinands. As the chalice of the Holy Sacrifice stands in the very center of the sacramental work of the Priest, so does it also, in its symbolical sense, hold the central place in his spiritual life. The Saviour Himself frequently uses this word in a meaning which no Priest can misunderstand. When James and John aspired to singular honors, He forthwith asked the question: "Can you drink the chalice that I shall drink?" (Matt. XX:22). What He meant by this chalice He clearly showed the two when in His bitter agony He prayed: "My Father, if it be possible, let this chalice pass from Me"; and again: "My Father, if this chalice may not pass away, but I must drink it, Thy will be done" (Matt. XXVI:39-42).

It is clear from the context that the eighth Beatitude applies in a special manner to the Master's own, namely, His Apostles, disciples, Priests: "Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven" (Matt. V:10). After saying this He forthwith turned to His disciples: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for My sake. Be glad and rejoice, for your reward is very great in heaven" (11, 12).

Church history witnesses that the clergy are always destined to bear the brunt of the battle. Every age records its share of priest martyrs. In His Providence the Master does not call all to this heroic test, but He does demand that everyone come forward bravely if it be his lot. James and John answered his question promptly: "We can" (Matt. XX:22). Such was our answer implicitly at holy Ordination. The Master accepted our youthful enthusiasm. He never put us to the supreme test, but there probably have been many occasions when, like the Apostles, we fell asleep while He watched and prayed, or fled while He was taken prisoner; or when, like Peter, we denied Him while He or His Mystical Body, the Church, suffered shame and ignominy. And "he that is unjust in that which is little, is unjust also in that which is greater" (Luke XVI:10).

The lives of Priests often seem so different from the ordinary course of things. The reason is that the Master demands that they "drink the chalice." His own Apostles bear out this truth. When He chose St. Paul, He said to Ananias: "I will show him how great things he must suffer for My name's sake" (Acts IX:16). John was destined "to remain" till the Master came (John XXI:22). What a beautiful and impressive lesson to every Priest is Peter, our first Pope! Only after he had avowed his love for the third time did the Master reply: "Feed My lambs. . . . Feed My sheep." He received a marvelous distinction, but this distinction was to become his cross. For Peter had no idea, any more than we have on the day of our ordination, what grief and worry, what disappointments and pains, this new office had in store for him. To his honest pro-

fession Jesus made the honest reply: "When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shall stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not" (XXI:18).

May we soon "grow old" in the proper understanding and appreciation of the ways of Providence! Some day we shall have to drink the chalice, whether it be offered to us by "the rulers of the world of this darkness" or by a flippant, ignorant multitude. The world did not understand Christ, and neither will it understand His Mystical Body. The priestly hands that will be stretched forth in confession of Him, shall feel the lash of a mocking generation. There are "combats without, fears within" (II Cor. VII:5). And frequently our fears are aggravated by misunderstandings or evil tongues among those of the household.

St. James the Greater was the first to shed his blood. And Herod, "seeing that it pleased the Jews, proceeded to take up Peter also" (Acts XII:3). That is the world's attitude toward the Priesthood. Peter and John, entirely different in temperament but inseparably united in their unshaken love and loyalty for their Master, were scourged and maltreated, and the two "went forth from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts V:40). That should be the answer of the true Priest for all days to come.

Offero tibi, Deo meo, vivo et vero.

SELF-IMMOLATION

THE ordination ceremony now proceeds to the concelebration of the Holy Sacrifice. St. John, "the disciple whom Jesus loved," does not record the history of the Last Supper, but with a single touch of his pen he reveals to us the keynote of this sacred banquet: "Having loved His own who were in the world, He loved them unto the end" (XIII:1).

The Holy Sacrifice of the Mass is a memorial of the Saviour's love. Aside from the sacrosanct character and the infinite value of this "tremendum mysterium," the daily Mass always has been and always will be an intimate love feast between the Divine Master and His Priest. While angelic choirs bend low around the altar in seraphic adoration, while countless heavenly graces and blessings descend upon the great multitude of the living and the dead, the celebrating Priest is privileged to share this hour alone with his Master. He is not merely permitted to lean on His bosom, as was St. John, but he may hold the bread and the cup in his own hands and he may speak the words of the consecration with the Master. The liturgical splendor of the Mass is intended for the angels and the faithful. The Priest's is a more intimate task. "Secretum meum mihi." And the secret is that while he celebrates the holy mysteries, he literally progresses "from virtue to virtue," from one act of love to another, and each new act enkindles his

heart to greater love. All that theologians have written about the various degrees of "amor purus" finds an echo in the sacred text of the Mass. Of course there is no systematic progression among these acts; rather, like the flowers in a bouquet, they mingle in profuse and colorful variety — *ut placeat tibi, omnipotens Deus.*

The Offertory of the Mass brings home to our minds, as its name indicates, an offering to God. It recalls the early days of the Church when the faithful filed in procession toward the altar to tender their gifts, which gave them a share in the sacrifice. There is a logical step from the offering of a gift to the offering of self. In fact the devout Priest cannot but feel that, while he raises on high the *hostia immaculata,* he offers himself up, whole and entire, to his heavenly Father. Through this act he immolates himself. And the purer his love, the more perfect his sacrifice; for though love is the essence of perfection, there is no real love without sacrifice. Such is the meaning of the prayer: *Suscipiamur a te, Domine* — "May we be received by Thee, O Lord; and may this sacrifice today be so offered in Thy sight, that it may be pleasing to Thee, O Lord." It is the daily sacrifice of our priestly labor and love.

There are moments where his prayer rises to the love of complacency which loves God for His own sake; admires, and rejoices in, His infinite perfections. The words *Suscipe, sancte Pater, omnipotens, aeterne Deus* reveal a restful enjoyment of God's ineffable goodness. We further ask that our sacrifice may ascend to Him *cum odore suavitatis.* By complacency God becomes the God of our heart;

He becomes our portion. Hence the Priest boldly declares: *Offero tibi, Deo meo, vivo et vero.* The true and living God is his own God. As St. Francis de Sales says, "we enjoy the perfections of God as if they were our own"; and hence "we may truly assert that we belong to God, Who is also our possession." This assurance comes to the Priest's lips as he pours water into the wine while he prays: "Grant us by the mystery of this wine and water to be partakers of the divine nature of Him [*ejus divinitatis esse consortes*] Who deigned to assume our human nature." The Mass must go on, but there will be some leisure moments during the day which the Priest may spend near the tabernacle, as Mary sat at the feet of the Master, and his heart will reëcho this thought in the words of St. Augustine, "O goodness, ever ancient and ever new!"

But this love is not wholly disinterested, for the Priest says clearly: *Ut mihi et illis proficiat ad vitam aeternam.* Even at the summit of purest love, man may not forget that he is of imperfect clay. Hence as an *indignus famulus* the Priest makes his offering: *pro innumerabilibus peccatis, et offensionibus, et negligentiis meis.* Humility and abiding sorrow are the dark lines and shades in the picture of love so well executed by divine grace. They are the warrants for real sanctity: *In spiritu humilitatis et animo contrito.*

Before laying the host on the corporal the Priest traces with it the sign of the cross. This is no mere symbol. As sacrifice marks the beginning of love, so it sheds lustre also upon its crown.

Cum quibus et nostras voces.

LOVE OF BENEVOLENCE

FOLLOWING the Offertory the prayers of the celebrant begin to strike a strong note of glorifying God in His divine Son. In this change we may witness a passing from the love of complacency to the love of benevolence. At Solemn Masses the incense rises through the hands of St. Michael to the throne of the Almighty: *Ascendat ad te Domine, et descendat super nos misericordia tua.* At the *Lavabo* the celebrant arouses himself to enhance the glory of the God of his love. He now feels that he stands "among the innocent" whilst he says: "I will compass Thy altar, O Lord, that I may hear the voice of praise and tell of all Thy wondrous works"; "I have loved [*dilexi* — "by choice"] the beauty of Thy house, and the place where Thy glory dwelleth." There is still fear in his heart (*ne perdas*), but his mind is set: *Pes meus stetit in directo: in ecclesiis benedicam te, Domine.*

And now love wings its flight to the throne of the Blessed Trinity (*Suscipe, Sancta Trinitas*) and boldly associates the present oblation with "the Passion, the Resurrection and the Ascension of Jesus Christ our Lord." There come to the Priest's mind the words that the Highpriest spoke to His heavenly Father in the Sacerdotal Prayer on the eve of His death: "I have glorified Thee on earth; I have finished the work which Thou gavest Me to do" (John XVII:4). And again: "And I have made known

Thy name, and will make it known; that the love wherewith Thou hast loved Me, may be in them and I in them" (John XVII:26). No greater glory could come to the Triune God than "the work" which the Master had done on earth. Nor could the Priest find in all creation a more telling expression of His loving benevolence; of the love that has become his, through the Prayer of the Highpriest. And withal there stand about him the souls dearest to the Master, the Virginal Mother, the Precursor, the Princes of the Apostles, and the saints whose relics repose on the altar (*et istorum*).

The *Orate Fratres,* with its response, purports to render this Sacrifice *ad laudem et gloriam nominis tui.* After that follows the *Secreta* in which the Priest, as it were "in a whisper," commends to God all the gifts of the faithful in union with this august sacrifice.

Thus the stage is set for the solemn hymn of praise, the Preface of the Mass. In it the soul of the celebrant taxes itself to the utmost to increase the glory of God "through Christ our Lord," the Alpha and Omega of all creation. There enters also the love of gratitude (*semper et ubique gratias agere*); but it reveals no selfish motive, for as in the *Gloria* of the Mass, *Gratias agimus tibi propter magnam gloriam tuam.* And so we humbly ask leave (*admitti jubeas*) to let our feeble voices (*et nostras voces*) join in with the glorious hymn in which the joyous praises of the Angels, the mellow accents of adoring Dominations, the thundering tremors of the Powers are harmonized into powerful symphonies, while from the highest heavens the

Virtues blend their exultations with the fervent melodies of the blessed Seraphim that encircle the throne of the Most High.

There is a sudden *Largo,* and all the celestial choirs lend subdued accompaniment, as the Seraphim chant with profound solemnity the Trisagion which Isaias uttered of old (VI:3), and which reëchoes from lonely Patmos (Apoc. IV:8): "Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory." And again the music is stirred into a rousing chorus. The voice of David is heard in the distance (Ps. CXVII:26), and it is taken up by the Twelve and the cheering throng at the gate of Jerusalem: "Blessed is He that cometh in the name of the Lord: Hosanna in the highest" (Mark XI: 9, 10).

While Mother Church gathers together all the spiritual forces of heaven and earth for the greatest moment in her everyday life, the Priest keenly senses his absolute poverty and unworthiness amid these transports of exultation. He well understands that his feeble acclaim, as well as that of all creatures, dwindles away into insignificance before the infinite and eternal glory of the Triune God. And because he truly loves God, he hails the coming of Him Who was greeted by the ancients with the words: "Thou art worthy, O Lord, to take the book, and open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood . . . and hast made us to our God a kingdom and priests, and we shall reign on the earth" (Apoc. V:9, 10).

Sanctus, Sanctus, Sanctus.

CONTEMPLATION IN GOD

ST. LUKE tells us that the Christians of apostolic days "were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers" (Acts II:42). The Holy Eucharist has always been the perennial fountain in the center of the garden of holiness. From it the saints have drawn the sacred waters of prayer in great abundance and variety. Originally the liturgy of Holy Mass was much longer, and it afforded to both Priest and people more specific directions and inspirations for the various forms of prayer. And although in later centuries the pressure of time and the rapid flux of new social activities have shortened the Mass, it still reflects the various kinds of prayer that have brought man closer to God.

The Unitive Way whereon Mother Church loves to see her Priests has a distinct preference for the prayer of contemplation. We do not speak of infused contemplation, which is reserved for Mystical Theology proper, but of that form of contemplation which is acquired by our God-given faculties with the aid of divine grace. It is a natural transition for the Priest of God who is by reason of his functions a man of prayer, and who devoutly makes his daily meditation, that he gradually pass from affective prayer to contemplation. For so many years the things of the spirit have been his daily bread. He has grown old in the work of the salvation of souls, in explaining the mysteries of

faith, in dispensing the sacraments of Holy Church. Hundreds, nay thousands of times he has ascended the altar of God. Is it merely another "beaten track," or does his heart really long, morning after morning, for "the courts of the Lord," "where His glory dwelleth"? If so, and if he really desires to grow into a "vir perfectus," then contemplation should have become a matter of habit. For in contemplation, or the Prayer of Simplicity, the soul no longer engages in reflections of the mind or affections of the heart; it simply beholds and loves Him "quem diligit anima mea."

Many holy Priests have gone before us who were so overpowered in the presence of the "sacrum convivium" that their lips and hands were suddenly halted by a superior force and their souls were lifted up into ecstactic contemplation of the Triune God, to hear "arcana verba, quae non liceat homini loqui" (II Cor. XII:4). True, these are extraordinary graces, which are not meant for our daily routine. However, our liturgy suggests over and over again to the celebrant abundant food for this holy practice of prayer. After all, the Priest's entire day should be spent "going to" or "coming from" the altar of God.

The Trisagion of Isaias is a lesson in contemplation. The bells are ringing; the Priest bends down and strikes his breast; he lowers his voice and slowly speaks, as if to the Triune God alone, the words: *Sanctus, sanctus, sanctus.* It is spoken three times, to indicate that it will continue for the unending eternity. And what a wealth of thought the word *Sanctus* contains! Do we realize that souls who really love God will never weary of the ineffable sweetness and

rapturous bliss that the contemplation of the thrice-holy God will afford them?

The Canon of the Mass now begins. "Canon" means stability. It directs that the celebrant stand there immovable, his attention fixed solely on the sacred species before him. The first letter of the prayer *Te igitur, clementissime Pater* has been transformed into the picture of the Crucifixion. This is due not merely to the ingenuity of artists, but rather to the piety of Mother Church. She desires to rivet the souls of her Priests upon the mangled figure of their divine Master, that they keep this picture in mind during the celebration of the "Memoria Passionis."

There was a tone of rebuke in the Master's voice when He said to Philip: "Have I been so long a time with you: and have you not known Me? Philip, he that seeth Me seeth the Father also" (John XIV:9). So long a time has the Master in the tabernacle been with every Priest, and yet he has not known Him. Is it true that this knowledge of the Master, which seemed to bud forth into beautiful flowers of love and devotion in the seminary days, has been dimmed into hazy and purely theoretical phrases or into the fossilized answers in the child's catechism? While many devout members of the flock seem to taste the spiritual wonders of prayer, is the shepherd the only one that does not know the Master?

Never shall this be so. The true Priest will ever assert his place on "the top of the mountain," as Moses of old, and there God will speak to him alone.

In mei memoriam facietis.

CONFORMITY WITH THE MASTER

IN CONSECRATION the Master set His memorial — the memorial of His love. He appointed the Apostles, and through them His Priests, as its keepers until the end of time: "Do this for a commemoration of Me" (Luke XXII:19). The Holy Eucharist is the mystic tree in the garden of the Church. As long as it blossoms with the pious prayers and devotions of the faithful, all is well with God's Church. And the Priest is the gardener.

His care for this tree marks the standard of his love for the Master. It must be love of the purest kind, wholly absorbed in and conformed to the Lord's love and will. Conformity is the effective love of God. It may be active, inasmuch as it lovingly obeys divine commandments, counsels and inspirations. By active conformity we will and do what God wants us to will and do. By passive conformity we lovingly acquiesce in and consent to God's will in us and around us. The former predominates in the Priest's rôle at consecration. Firm, calm and immovable as the Canon, the Priest stands at the altar. He does not turn to the right or the left. He is anchored in the firm ground of the Master's command. "The peace of God, which surpasseth all understanding" (Phil. IV:7) is the fruit of conformity. It is also the dominant note in the *Te igitur*, the *Memento*, the *Communicantes* where all the spiritual forces of the Church Celestial are summoned to witness

these *Sancta sacrificia illibata* which the Church Terrestrial offers up to the Father of this great family — *ut placatus accipias diesque nostras in tua pace disponas.*

Now at last the Priest finds himself at the Master's side. For this privilege he has longed, and prayed and sighed. His eyes light upon the inspired story of the Cenacle, which is the cradle of the Priesthood. His hands tremble as he reads: *in sanctas ac venerabiles manus suas.* He wonders if these are his own hands. And reading the Master's Testament, he bends his whole being upon carrying out the Master's command: *In mei memoriam facietis.* And yet it is not he, but Christ that works through him.

There is no union more intimate or sacred than the union whereby the Master absorbs, as it were, the very personality of His Priest, and through him speaks the word: *Hoc est enim corpus meum.* The Priest does not say, "Corpus Christi," but "Corpus meum." He speaks in his Master's name, acts in His power and puts on His personality.

In terms of the spiritual life this may be called the perfect union of wills, in which the Master and His servant celebrate the *Mysterium fidei.* Profoundly mindful of the intimate presence of his Master, the Priest's heart and hand are bent upon doing what Christ did on that sacred night. Five times, and again three times, he blesses the *hostia immaculata,* praying that "it may be carried by the hands of Thy holy angel *in sublime altare tuum, in conspectu divinae majestatis tuae.*"

Even at this summit of "the mountain of myrrh" and

"the hill of frankincense" (Cant. IV:6), when the Priest rests on His Master's bosom, Mother Church prudently interweaves recollections of human frailty (*Memento etiam*) and sinfulness (*nobis quoque peccatoribus*). The thought of these can only serve as an incentive to greater and purer love, and to more profound humility, which is its indispensable safeguard.

Then, as if pressing forward into the very council of the adorable Trinity, he uncovers the chalice and thrice blesses the Precious Blood with the Sacred Host. He is conscious that his unworthy ministrations have a little share in the "honor and glory" which comes to the Triune God: *Per ipsum et cum ipso et in ipso.* It is a brief summation of the Priest's life — a life of love. As the Master so beautifully said: "I in them, and Thou in Me" (John XVII:23). The consecration should be the Priest's master-stroke each day. And all his other works and acts should bear the Master's impress. Each should be performed "through Him and with Him and in Him." That is true conformity of love, true conformity with Jesus.

Through the love of conformity our soul becomes the needle in the compass which never rests unless it points due north. May we watch this needle sedulously and amid all waves and storms keep it steadily fixed toward "the chalice of benediction" of our morning sacrifice. It is the safest and easiest way to the harbor of peace: *Per ipsum, et cum ipso, et in ipso.*

Fiat voluntas tua.

ABANDONMENT TO THE MASTER

RAISING his voice the Priest begins: *Praeceptis salutaribus moniti.* He refers to the occasion narrated by St. Luke, when the disciples found the Lord "in a certain place praying." His devout manner and His fervor must have made them anxious to learn the wonderful art of prayer. Hence like children they begged Him: "Lord, teach us to pray." And He taught them the "Our Father."

The "Our Father" at Holy Mass brings out beautifully the sublime dignity and power of the Priest. Boldly (*audemus dicere*), and fully conscious of his dignity, he speaks for himself and God's people. His arms are outstretched, his gaze is fixed upon the Sacred Host ("oculis in Sanctissimum Sacramentum intentis," as the Rubric directs), his voice is raised in solemn tone. While his song, which vibrates filial confidence and love from every note, resounds through the church, the organ and the choir are silent. The congregation is silent too, and listens with joy and reverence, because the Priest's voice is the voice of the heavenly Bridegroom. As the Baptist beautifully said: "The friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice" (John III:29).

The "Our Father" is eminently a prayer of the love of conformity. Conformity, in the passive sense, makes us accept unreservedly all that God does in us, with us and around us. The soul, wholly submissive to Divine Provi-

dence, lovingly bears all trials, misfortunes and humiliations because the Father Who is in heaven has sent them. She strives with all energy to hallow His name, and rejoices to see it hallowed everywhere. Her one and only prayer is: *Fiat voluntas tua sicut in coelo et in terra.* She asks only for "our daily bread," for "sufficient for the day is the evil thereof" (Matt. VI:34), and the heavenly Father will provide for the morrow. The only evil she fears is sin (*dimitte nobis*); but she boldly makes her own charity the norm ("as we forgive") for her Father's indulgence. Thus she hopes to be delivered "from evil" and go to her Father's home.

Perfect conformity makes the soul a tool in the hands of Divine Providence. This is neither stoicism nor quietism, but a holy indifference to all that is not of God. And its fruit is peace celestial. There is a childlike confidence and a serene security in the prayer *Libera nos* which follows the *Pater noster.* It extends from the distant past to the unknown future (*praeteritis, praesentibus et futuris*), and asks for peace: *Da propitius pacem in diebus nostris* — a peace that is not to be disturbed by sin or any earthly perturbation (*ab omni perturbatione securi*).

In blessing himself with the paten, which is soon to receive the sacred Body of Christ, the Priest expresses his longing for that peace which reposes upon perfect conformity. There is no more expressive symbol of perfect conformity than the cross. And hence he traces three crosses over the chalice with the sacred particle while he announces to the faithful the beautiful greeting: *Pax Domini sit sem-*

per vobiscum. And when he mingles the sacred species he prays that this peace may continue unto life everlasting (*fiat accipientibus nobis in vitam aeternam*), where we shall behold God "face to face" in the union of eternal love.

Three times the Priest addresses the Lamb of God on the altar. We know that he seeks forgiveness for all sins (*miserere nobis*), but to his mind this prayer may suggest another thought. "The Lamb of God" (*Agnus Dei*) was the first designation under which the Highpriest became known to His disciples (John I:36). The lamb is the symbol of patience, meekness and conformity to the will of the shepherd. Should not every Priest strive to emulate these virtues? "The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture" (Ps. XXII: 1, 2). And should not the presence of "the Lamb of God" inspire him every morning, as he recalls the needs of his own flock, to the high resolve of spending himself and sacrificing himself for those in danger and spiritual distress? The Paschal Sequence suggests this in touching accents: "Agnus redemit oves: Christus innocens Patri reconciliavit peccatores." With these thoughts in mind St. Paul must have celebrated the Holy Mystery which, as he tells the Corinthians, was left us for a memorial by "the Lord Jesus, the same night in which He was betrayed" (I Cor. XI:23). For from his bands and prison in far-away Rome he wrote to the Philippians who were his first-born children: "Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all" (Phil. II:17).

Jam non dicam vos servos, sed amicos meos.

FRIENDSHIP WITH THE MASTER

IN HOLY COMMUNION is exemplified the love of friendship. Mystic writers may designate this eminent degree of love by other names, but the Priest feels that he cannot improve on the beautiful title which the Master Himself bestowed on His first Priests after their first Holy Communion. With fine delicacy does Mother Church recall the Master's words after Holy Communion at the Ordination Mass: "I will not now call you servants, but My friends, for you have known all things whatsoever I have wrought in your midst." The Master refrains from calling His disciples servants because, as the Gospel of St. John runs, "the servant knoweth not what his lord doth"; He calls them friends, "because all things whatsoever I have heard of My Father, I have made known to you" (John XV:15).

The love of friendship is superior to the loves of benevolence and conformity because it is so mutually intimate. The disciple devotes and surrenders himself with his whole heart, soul, mind and strength (Mark XII:33) to his Master. And the Master not only imparts to him all that He has heard of His Father; He not only takes him into His intimate confidence and shares with him His own divine power at holy Ordination and the august sacrifice (*quae operatus sum in medio vestri*); but He is ready to give to him His own Self in Holy Communion.

Now the Priest fully realizes the import of the Master's words as He sat down at the Last Supper: "With desire I have desired to eat this Pasch with you before I suffer" (Luke XXII:15). The whole weight of the ineffable mystery of the love of friendship seems to overpower him as he rests his folded hands on the altar and fixes his eyes on the sacred species. He bends low as if whispering to an old, cherished friend: *Domine Jesu Christe.* With trust and confidence he turns directly to the Master and reminds Him of what He confided to His Apostles at the first Holy Mass. It is peace that he longs for — the Master's greeting of peace. He senses his own unworthiness, his disloyalty, but he relies on the faith of Mother Church (*fidem Ecclesiae tuae*). Again he says, *Domine Jesu Christe*; and then he strikes the keynote of a friend's prayer, the real test of undying love: *Fac me tuis semper inhaerere mandatis, et a te numquam separari permittas.* All else seems to matter little, if only he can remain in the friendship of his Master forevermore. There is a note of security in this appeal. As St. Paul says: "Scio enim cui credidi" (II Tim. I:12); he knows Whom he has believed. He may have been weak (*ego indignus*) and his approach may be presumption (*sumere praesumo*), but the love of his Friend will abide (*pro tua pietate*). Then he arouses himself with the courage of David, *Panem coelestem accipiam,* and three times repeats the invitation of the Roman soldier, whose humble and manly words had gained him the Master's friendship at first sight. During these sacred moments the Priest seems to forget all else. His heart is on his lips; he thinks of

himself alone — of himself and the Master Who enters under his own humble roof. And this union, which was conceived by the Saviour's loving heart, is the pledge and foretaste of the beatific union above (*in vitam aeternam*).

And again he bestirs himself with words full of confidence and strength from Psalm CXV, *Credidi*. It is David's prayer of thanks: he will pay his vows to the Lord, for the Lord has broken his bonds. The Priest takes "the chalice of salvation," and again, while these precious moments last, he entreats his Master to strengthen this blessed union and to bind Himself to the very fibres of his soul: *Adhaereat visceribus meis*. Here Mother Church is mindful of the classic friendship which united David and Jonathan in everlasting love: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Kings XVIII:1).

The Priest at the altar senses an air of military fellowship in those prayers. The words *tutamentum* ("defence," "protection") and *custodire* ("to guard, watch, protect") emphasize this thought. He is aware that he is a soldier of the great King, the royal Highpriest. And he cannot but take with him from the altar the final and earnest warning of the Master: "You are My friends, if you do the things that I command you" (John XV:14).

Ut sitis benedicti in ordine sacerdotali.

ZEAL FOR THE MASTER

THE Master bequeathed to His Apostles and their successors the three offices of Teacher, Priest and Shepherd. The three important acts at the closing of the Mass bear directly upon these three offices. Fortified with these powers the Priest is ready to go forth and do the work of Christ. He will do it in the spirit of Christ if he possesses the crowning ornament of the Priesthood — holy zeal.

Zeal is the flower of charity. As the Angelic Doctor says: "Zelus est effectus amoris"; in fact, it is the proof and sign of love. "Qui non zelat, non amat," says St. Ambrose. If charity is the queen of virtues, then zeal is her crown. St. Bernard gives the three qualities of zeal when he says: "Zelum tuum inflammet caritas, informet scientia, firmet constantia." In other words, zeal must possess fervor, prudence and stability. Cassiodorus eloquently describes the apostolic heart as: "Machina parva, gravida mundo, compendium orbis, coelum gestabile." In this sense Blessed Eymard used to pray: "O Jesus, give us holy Priests, Priests of fire."

The ordinands rise and, standing before the altar, recite with a clear and manly voice the *Credo* of the Apostles. Ready to retrace the steps of the chosen Twelve and bring the faith in its pristine purity and vigor to "every creature," they declare with St. Paul: "The charity of Christ presseth us" (II Cor. V:14).

Again the ordinands receive the Holy Ghost, but this time He comes with a new power, exalted and divine, which enables the Priest to restore God's image in the souls of men, to clothe them all with the *stola innocentiae*. Henceforth, when the "roaring lion" clamors for immortal souls, the Priest of God will challenge him and bring back to the Good Shepherd "the sheep that was lost," as St. Augustine bids him: "Rape ad eum animas quas potes." In his parting blessing the Bishop says: *et offeratis placabiles hostias pro peccatis.* And if zeal is the proof of the Priest's love for the Master, should he not become a victim for the souls of all his brethren "for whom Christ died"? In the spirit and with the love of an "anima victima," he shall raise his hand in absolution over the prodigal who returns to his Father's house.

And now the newly ordained Priest places himself unreservedly at the command of Mother Church; of those whom the Holy Ghost has placed as Bishops "to rule the Church of God" (Acts XX:28). Obedience is love, prudence and strength — the surest safeguards of divine zeal and personal sanctity. Obedience looms up again and again in the spiritual growth of the aspirant to the Holy Priesthood. It is one of the fundamental requisites, as it is one of the final tests. For the Porter it ranks as a mental attitude; for the Subdeacon as a moral virtue; for the Priest as a test of his unflinching loyalty to the Church and to his divine Master.

After the newly ordained has pronounced the solemn promise of reverence and obedience to his Bishop, the latter

holds his right hand and kisses him on the right cheek with the greeting, *Pax Domini sit semper tecum.* It is the sealing of a sacred contract, and it is guaranteed not by pen or parchment but fundamentally by the profession of mutual love and loyalty between the disciple and His Master.

May we not, in conclusion, bring before us that genuinely human and unfalteringly devoted Apostle St. Peter? For until that glorious day when the Highpriest shall have gathered about Him all His priests of every age and clime who bear His indelible mark, Peter our first Pope will be to them a rock of strength, of comfort and hope, which shall sustain them on good and evil days alike.

The above scene recalls the last meeting between Peter and Christ. Our Lord addresses him familiarly, "Simon, son of John," to indicate that He is speaking to him as man to man. Three times He inquires: "Lovest thou Me?" The first time He adds, "more than these?", to show him that his love must not be ordinary or commonplace. The Master twice uses the weaker term, "agapas me"—"diligis me" ("to love with esteem"), whereas Peter in his usual haste and enthusiasm each time answers: "philo se"—"amo te" ("to love with deep affection"). But he has learned his lesson, and he humbly submits his fervent confession to the Master's better knowledge: "Yea, Lord, Thou knowest that I love Thee." No wonder that the Master's third question, which in our language would be, "Simon, son of John, dost Thou truly love Me?", should strike deep in Peter's heart: "Lord, Thou knowest all things: Thou knowest that I love Thee" (John XXI:15-17).

Et vidimus gloriam ejus.

PRIESTLY LOYALTY

IN ASSIGNING the *Initium sancti Evangelii secundum Joannem* to the end of the Mass, Mother Church had in mind not merely the significance of this solemn Prologue which tells us of the Eternal Word of God, but also the striking personality of the author whom we have previously pictured as the "ideal Priest." There is a significant gesture in the rubric which ordains that the Bishop recite this *Initium* as he steps down from the altar toward his throne. Does it not indicate that the Priest should go forward into his daily life and work with that sovereign loyalty and devotion which radiated from every step and word of the last of the Twelve? For with him we may truthfully say after every Holy Mass: *Et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.* And in a special manner is this true of ordination day, when the Highpriest imparts to His disciple the glory of the Eternal Priesthood. This glory will abide with him as he walks through life, in the footsteps of the "disciple whom Jesus loved," his Gospel on his lips, his love in his heart.

Surely St. John was to serve as a model and a friend to his brother Priests. It is evident from the Master's words to Peter (according to the Greek text): "Si eum volo manere donec veniam, quid ad te?" (John XXI:22). As a matter of fact, St. John remained here below longer than

any other Apostle "to give testimony" of his Master (24). No wonder that the "saying therefore went abroad among the brethren, that that disciple should not die" (23). And in a sense St. John was destined to live forever in and with his brother Priests to inspire them, to comfort them, to keep alive in them the testimony of the Master.

In an extraordinary manner did St. John cherish, defend and promote the things that were closest to his Master's heart: and there was no one who knew the Master's heart as he did. Loyalty in its brightest and manliest form, loyalty born of purest love, illumined by supernatural wisdom and armed with ardent chivalry, was the outstanding mark of this great Priest from the time of his call to his venerable old age.

St. John was taken into the confidence of the Master when He instituted the Sacrament of Love and the holy Priesthood. He fell heir to what the Master held dearest in His life, His Blessed Mother, and through him she became the Mother of Priests. Of the Apostles he was the last under the Cross and the first at the open grave. He witnessed the birth of the Church; he watched at her cradle until the last of the Apostles had gone. In his immortal Gospel he silenced once and for all the attacks upon what he knew to be the cornerstone of Catholic faith, the Divinity of Jesus Christ. In his inspiring Apocalypse he dispelled the fears, sorrows and lukewarmness of the faithful and comforted their drooping spirits with the bright vision of the Heavenly Jerusalem.

But most of all do we admire in John the impregnable

bulwark of the Master's favored institution, the holy Priesthood. When the Master was gone his brother Priests gathered about him as their oracle, their teacher, their father. And still he repeated to them day after day the same little address: "Filioli, diligite alterutrum." Why did he not tell them of the "many other things which Jesus did"? He knew better; his vision was clearer, his wisdom maturer, his Master was soon to come. "Quia praeceptum Domini est; et, si solum fiat, sufficit," was his simple answer, as St. Jerome records. Thus he bound together the hearts of his brother Priests in the all-conquering love of the Master. In charity he corrected the faults of the "angels of the churches," for such had been the Master's way. He showed obedience and reverence to Pope Clement, although the Pontiff was younger in years and in grace, for he understood that in humble obedience lies the strength of the Church. His greetings to his brother Priests come not from himself but from "Jesus Christ, Who is the faithful Witness, the First-begotten of the dead, and the Prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own blood, and hath made us a kingdom, and Priests to God and His Father, to Him be glory and empire for ever and ever. Amen" (Apoc. I:5, 6).

The Master's word, "Donec veniam," was the compass of the beautiful life of this Apostle. May it guide the life of every Priest of God to the very end, and may their last breath be quickened by his last words: "He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus" (Apoc. XXII:20).

On the following pages the reader will find all the prayers, instructions and exhortations of the

Ritus Ordinationum.

The rubrics and other details have been omitted. Important actions are indicated in parentheses. The text of the Holy Sacrifice, beginning with the Offertory, is interwoven with the bestowal of the Holy Priesthood.

De Ordinibus conferendis

De Clerico faciendo

Et vocantur omnes tonsurandi nominatim, et sigillatim per Notarium, et quilibet respondet: Adsum.

BISHOP IS SEATED

℣. Sit nomen Domini benedictum. — BISHOP STANDS

℟. Ex hoc nunc, et usque in sæculum.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

OREMUS, fratres charissimi, Dominum nostrum Jesum Christum, pro his famulis suis, qui ad deponendum comas capitum suorum pro ejus amore festinant, ut donet eis Spiritum Sanctum, qui habitum religionis in eis in perpetuum conservet, et a mundi impedimento, ac sæculari desiderio corda eorum defendat ; ut, sicut immutantur in vultibus, ita dextera manus ejus virtutis tribuat eis incrementa, et ab omni cæcitate spirituali et humana oculos eorum aperiat, et lumen eis æternae gratiae concedat. Qui vivit, et regnat cum Deo Patre in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

Antiphona

BISHOP SITS

Tu es, Domine, qui restitues hæreditatem meam mihi.

Psalmus 15

CONSERVA me, Domine, quoniam speravi in te : * dixi Domino : Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis, qui sunt in terra ejus : * mirificavit omnes voluntates meas in eis.

Multiplicatae sunt infirmitates eorum : * postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus : * nec memor ero nominum eorum per labia mea.

Antiphona

Tu es, Domine, qui restitues hæreditatem meam mihi.

(*Tonsura*)

BISHOP SITS. WITH MITRE
GREMIALE-
SCISSORS.
PLATE FOR HAIR

DOMINUS pars hæreditatis meæ, et calicis mei : tu es, qui restitues hæreditatem meam mihi.

Oremus

BISHOP STANDS

PRAESTA, quæsumus, omnipotens Deus, ut hi famuli tui, quorum hodie comas capitum pro amore divino deposuimus, in tua dilectione perpetuo maneant; et eos sine macula in sempiternum custodias. Per Christum Dominum nostrum. ℟. Amen.

Antiphona

BISHOP SITS.
MITRE

Hi accipient benedictionem a Domino et misericordiam a Deo salutari suo : quia hæc est generatio quærentium Dominum.

Psalmus 23

DOMINI est terra, et plenitudo ejus : * orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum : * et super flumina præparavit eum.

Quis ascendet in montem Domini ; * aut quis stabit in loco sancto ejus ?

Innocens manibus, et mundo corde : * qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino : * et misericordiam a Deo salutari suo.

Haec est generatio quærentium eum : * quærentium faciem Dei Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales : * et introibit rex gloriæ.

Quis est iste rex gloriæ ? * Dominus fortis et potens : Dominus potens in prælio.

Attollite portas, principes, vestras, et elevamini portæ æternales : * et introibit rex gloriæ.

Quis est iste rex gloriæ ? * Dominus virtutum ipse est rex gloriæ.

Gloria Patri, et Filio, * et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : * et in sæcula sæculorum. Amen.

Antiphona

Hi accipient . . . Dominum.

Oremus. Flectamus genua. ℟. Levate.

BISHOP STANDS FACING ALTAR
NO MITRE

ADESTO, Domine, supplicationibus nostris, et hos famulos tuos bene ✠ dicere dignare, quibus in tuo sancto nomine habitum sacræ religionis imponimus ; ut, te largiente, et devoti in Ecclesia tua persistere, et vitam percipere mereantur æternam. Per Christum Dominum nostrum. ℟. Amen.

(*Impositio superpellicei*)

BISHOP SITS. INDUAT te Dominus novum hominem, qui secundum Deum creatus est, in justitia, et sanctitate veritatis.

Oremus

BISHOP STANDS FACING CLERICS OMNIPOTENS sempiterne Deus, propitiare peccatis nostris, et ab omni servitute sæcularis habitus hos famulos tuos emunda ; ut dum ignominiam sæcularis habitus deponunt, tua semper in ævum gratia perfruantur : ut, sicut similitudinem coronæ tuæ eos gestare facimus in capitibus, sic tua virtute hæreditatem subsequi mereantur æternam in cordibus. Qui cum Patre, et Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum. ℟. Amen.

BISHOP SITS FILII charissimi, animadvertere debetis, quod hodie de foro Ecclesiæ facti estis, et privilegia clericalia sortiti estis ; cavete igitur, ne propter culpas vestras illa perdatis ; et habitu honesto, bonisque moribus, atque operibus Deo placere studeatis. Quod ipse vobis concedat per Spiritum Sanctum suum. ℟. Amen.

BISHOP - READS P 315

SINGULI AD PRIMAM TONSURAM PROMOTI, DICITE SEMEL SEPTEM PSALMOS POENITENTIALES, CUM LITANIIS VERSICULIS ET ORATIONIBUS, ETIAM AD OMNIPOTENTEM DEUM ETIAM PRO ME ORATE - Libenter

De minoribus Ordinibus

De Ordinatione Ostiariorum Bishop sits in middle of altar.

Accedant qui ordinandi sunt ad officium Ostiariorum. Et quilibet respondet : Adsum.

Clerics Kneel. - TAKE CANDLES FROM CLERICS

SUSCEPTURI, filii charissimi, officium Ostiariorum, videte, quæ in domo Dei agere debeatis. Ostiarium oportet percutere cymbalum, et campanam ; aperire Ecclesiam, et sacrarium ; et librum aperire ei, qui prædicat. Providete igitur, ne per negligentiam vestram, illarum rerum, quæ intra Ecclesiam sunt, aliquid depereat : certisque horis domum Dei aperiatis fidelibus ; et semper claudatis infidelibus. Studete etiam, ut, sicut materialibus clavibus Ecclesiam visibilem aperitis, et clauditis ; sic et invisibilem Dei domum, corda scilicet fidelium, dictis, et exemplis vestris claudatis diabolo, et aperiatis Deo : ut divina verba, quæ audierint, corde retineant, et opere compleant, quod in vobis Dominus perficiat per misericordiam suam.

CLERICS STAND

(*Traditio clavium*)

SIC agite, quasi reddituri Deo rationem pro iis rebus, quæ his clavibus recluduntur.

(*Ducuntur ad ostium ecclesiae et campanas*)

OPEN DOOR RING BELL.

ALL CLERICS. KNEEL

DEUM Patrem omnipotentem, fratres charissimi, suppliciter deprecemur, ut hos famulos suos bene ✠ dicere dignetur, quos in officium Ostiariorum eligere dignatus est : ut sit eis fidelissima cura in domo Dei, diebus, ac noctibus, ad distinctionem certarum horarum, ad invocandum nomen Domini, adjuvante Domino nostro Jesu Christo, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

BISHOP TAKES MITRE OFF

Oremus. Flectamus genua. ℟. Levate.

CLERICS KNEEL

DOMINE sancte, Pater omnipotens, æterne Deus, bene ✠ dicere dignare hos famulos tuos in officium Ostiariorum, ut inter janitores Ecclesiæ tuo pareant obsequio, et inter electos tuos, partem tuæ mereantur habere mercedis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

CLERICS. STAND
GIVE CANDLES TO CLERICS

De Ordinatione Lectorum

Accedant qui ordinandi sunt ad officium Lectorum.

ELECTI, filii charissimi, ut sitis Lectores in domo Dei nostri, officium vestrum agnoscite, et implete. Potens est enim Deus, ut augeat vobis gratiam perfectionis æternæ. Lectorem siquidem oportet legere ea quæ (vel ei qui) prædicat ; et lectiones cantare; et benedicere panem, et omnes fructus novos. Studete igitur verba Dei, videlicet Lectiones sacras, distincte et aperte, ad intelligentiam, et ædificationem fidelium absque omni mendacio falsitatis proferre ; ne veritas divinarum Lectionum incuria vestra ad instructionem audientium corrumpatur. Quod autem ore legitis, corde credatis, atque opere compleatis ; quatenus auditores vestros, verbo pariter et exemplo vestro, docere possitis. Ideoque, dum legitis, in alto loco Ecclesiæ stetis, ut ab omnibus audiamini, et videamini, figurantes positione corporali, vos in alto virtutum gradu debere conversari ; quatenus cunctis, a quibus audimini, et videmini, cœlestis vitæ formam præbeatis ; quod in vobis Deus impleat per gratiam suam.

TAKE CANDLES FROM CLERICS

(Traditio codicis)

ACCIPITE, et estote verbi Dei relatores, habituri, si fideliter et utiliter impleveritis officium vestrum, partem cum iis, qui verbum Dei bene administraverunt ab initio.

GIVE CANDLES - BACK TO CLERICS

BISHOP STANDS

OREMUS, fratres charissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos in Ordinem Lectorum dignatur assumere, bene ✠ dictionem suam clementer effundat, quatenus distincte legant, quæ in Ecclesia Dei legenda sunt, et eadem operibus impleant. Per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Oremus. Flectamus genua. ℟. Levate.

DOMINE sancte, Pater omnipotens, æterne Deus, bene ✠ dicere dignare hos famulos tuos in officium Lectorum, ut assiduitate lectionum instructi sint, atque ordinati ; et agenda dicant, et dicta opere impleant, ut in utroque

sanctæ Ecclesiæ exemplo sanctitatis suæ consulant. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

LET CLERICS GO BACK TO THEIR PLACES

De Ordinatione Exorcistarum

Accedant, qui ordinandi sunt ad officium Exorcistarum.

TAKE CANDLES FROM CLERICS

ORDINANDI, filii charissimi, in officium Exorcistarum, debetis noscere quid suscipitis. Exorcistam etenim oportet abjicere dæmones ; et dicere populo, ut, qui non communicat, det locum ; et aquam in ministerio fundere. Accipitis itaque potestatem imponendi manum super energumenos, et per impositionem manuum vestrarum, gratia Spiritus Sancti, et verbis exorcismi pelluntur spiritus immundi a corporibus obsessis. Studete igitur, ut, sicut a corporibus aliorum dæmones expellitis, ita a mentibus, et corporibus vestris omnem immunditiam, et nequitiam ejiciatis ; ne illis succumbatis, quos ab aliis vestro ministerio, effugatis. Discite per officium vestrum vitiis imperare ; ne in moribus vestris aliquid sui juris inimicus valeat vindicare. Tunc etenim recte in aliis dæmonibus imperabitis, cum prius in vobis eorum multimodam nequitiam superatis. Quod vobis Dominus agere concedat per Spiritum suum Sanctum.

~~TAKE CANDLES BACK~~ (*Traditio libri exorcismorum*)

ACCIPITE, et commendate memoriæ, et habete potestatem imponendi manus super energumenos, sive baptizatos, sive catechumenos.

CLERICS KNEEL

DEUM Patrem omnipotentem, fratres charissimi, supplices deprecemur, ut hos famulos suos bene ✠ dicere dignetur in officium Exorcistarum ; ut sint spirituales imperatores, ad abjiciendos dæmones de corporibus obsessis, cum omni nequitia eorum multiformi. Per unigenitum Filium suum Dominum nostrum Jesum Christum, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

DOMINE sancte, Pater omnipotens, æterne Deus, bene ✠ dicere dignare hos famulos tuos in officium Exorcistarum ; ut per impositionem manuum, et oris officium, potestatem, et imperium habeant spiritus immundos coercendi ; ut probabiles sint medici Ecclesiæ tuæ, gratia curationum virtuteque cœlesti confirmati. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

GIVE CANDLES ~~BACK~~

De Ordinatione Acolythorum

Accedant qui ordinandi sunt ad officium Acolythorum.

SUSCEPTURI, filii charissimi, officium Acolythorum, pensate quod suscipitis. Acolythum etenim oportet cereferarium ferre ; luminaria Ecclesiæ accendere ; vinum, et aquam ad Eucharistiam ministrare. Studete igitur susceptum officium digne implere. Non enim Deo placere poteritis, si lucem Deo manibus præferentes, operibus tenebrarum inserviatis, et per hoc aliis exempla perfidiæ præbeatis. Sed sicut Veritas dicit : Luceat lux vestra coram hominibus, ut

videant opera vestra bona, et glorificent Patrem vestrum, qui in cœlis est. Et sicut Apostolus Paulus ait : In medio nationis pravæ et perversæ, lucete sicut luminaria in mundo, verbum vitæ continentes. Sint ergo lumbi vestri præcincti, et lucernæ ardentes in manibus vestris, ut filii lucis sitis. Abjiciatis opera tenebrarum, et induamini arma lucis. Eratis enim aliquando tenebræ, nunc autem lux in Domino. Ut filii lucis ambulate. Quæ sit vero ista lux, quam tantopere inculcat Apostolus, ipse demonstrat subdens : Fructus enim lucis est in omni bonitate, et justitia, et veritate. Estote igitur solliciti, in omni justitia, bonitate et veritate, ut et vos, et alios, et Dei Ecclesiam illuminetis. Tunc etenim in Dei sacrificio digne vinum suggeretis, et aquam, si vos ipsi Deo sacrificium, per castam vitam, et bona opera, oblati fueritis. Quod vobis Dominus concedat per misericordiam suam.

TAKE CANDLES ~~BACK~~

(Traditio instrumentorum)

CANDLE ACCIPITE ceroferarium, cum cereo, et sciatis vos ad accendenda Ecclesiæ luminaria mancipari, in nomine Domini. ℟. Amen.

CRUETS ACCIPITE urceolum, ad suggerendum vinum, et aquam in Eucharistiam Sanguinis Christi, in nomine Domini. ℟. Amen.

CLERICS ~~KNEEL~~ DEUM Patrem omnipotentem, fratres charissimi, suppliciter deprecemur, ut hos famulos suos bene ✠ dicere dignetur in ordine Acolythorum ; quatenus lumen visibile manibus præferentes, lumen quoque spirituale moribus

præbeant : adjuvante Domino nostro Jesu Christo, qui cum eo, et Spiritu Sancto vivit, et regnat Deus, per omnia sæcula sæculorum. ℟. Amen.

Oremus. Flectamus genua. ℟. Levate.

DOMINE sancte, Pater omnipotens, æterne Deus, qui per Jesum Christum, Filium tuum Dominum nostrum, et Apostolos ejus in hunc mundum lumen claritatis tuæ misisti, quique ut mortis nostræ antiquum aboleres chirographum, gloriosissimæ illum crucis vexillo affigi, ac sanguinem, et aquam ex latere illius pro salute generis humani effluere voluisti, bene ✠ dicere dignare hos famulos tuos in officium Acolythorum ; ut ad accendendum lumen Ecclesiæ tuæ et ad suggerendum vinum, et aquam ad conficiendum sanguinem Christi Filii tui in offerenda Eucharistia, sanctis altaribus tuis fideliter subministrent. Accende, Domine, mentes eorum, et corda, ad amorem gratiæ tuæ, ut illuminati vultu splendoris tui, fideliter tibi in sancta Ecclesia deserviant. Per eumdem Christum Dominum nostrum. ℟. Amen.

Oremus

DOMINE sancte, Pater omnipotens, æterne Deus, qui ad Moysen, et Aaron locutus es, ut accenderentur lucernæ in tabernaculo testimonii, bene ✠ dicere dignare hos famulos tuos : ut sint Acolythi in Ecclesia tua. Per Christum Dominum nostrum. ℟. Amen.

Oremus

OMNIPOTENS sempiterne Deus, fons lucis, et origo bonitatis, qui per Jesum Christum Filium tuum, lumen verum, mundum illuminasti, ejusque passionis mysterio redemisti, bene ✠ dicere dignare hos famulos tuos, quos in officium Acolythorum consecramus, poscentes clementiam tuam, ut eorum mentes, et lumine scientiæ illustres, et pietatis tuæ rore irriges ; ut ita acceptum ministerium, te auxiliante, peragant, qualiter ad æternam remunerationem pervenire mereantur. Per eumdem Christum Dominum nostrum. ℟. Amen.

GIVE CANDLES BACK TO CLERICS

CLERICS GIVE LIGHTED CANDLES TO BISHOP AT OFFERTORY,

COMMUNION CLERICS ANSWER . AMEN.

De sacris Ordinibus

De Ordinatione Subdiaconi

Accedant qui ordinandi sunt Subdiaconi.
N. ad titulum Ecclesiæ N.
N. ad titulum patrimonii sui.
Frater N. professus ordinis N. ad titulum paupertatis.
Et quilibet vocatus dicit : Adsum.

FILII dilectissimi, ad sacrum Subdiaconatus Ordinem promovendi, iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis. Hactenus enim liberi estis, licetque vobis pro arbitrio ad sæcularia vota transire ; quod si hunc Ordinem susceperitis, amplius non licebit a proposito resilire, sed Deo, cui servire, regnare est, perpetuo famulari, et castitatem, illo adjuvante, servare oportebit, atque in Ecclesiæ ministerio semper esse mancipatos. Proinde, dum tempus est, cogitate, et, si in sancto proposito perseverare placet, in nomine Domini, huc accedite.

Kyrie, eleison. Christe, eleison. Kyrie, eleison. Christe, audi nos. Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.
Fili Redemptor mundi Deus, miserere nobis.
Spiritus Sancte Deus, miserere nobis.
Sancta Trinitas unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora.
Sancta Virgo virginum, ora.
Sancte Michael, ora.
Sancte Gabriel, ora.
Sancte Raphael, ora.
Omnes sancti Angeli et Archangeli, orate.
Omnes sancti beatorum Spirituum ordines, orate.
Sancte Joannes Baptista, ora.
Sancte Joseph, ora.
Omnes sancti Patriarchæ et Prophetæ, orate.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andrea, ora.
Sancte Jacobe, ora.
Sancte Joannes, ora.
Sancte Thoma, ora.
Sancte Jacobe, ora.
Sancte Philippe, ora.
Sancte Bartholomæe, ora.
Sancte Matthæe, ora.
Sancte Simon, ora.
Sancte Thaddæe, ora.
Sancte Mathia, ora.
Sancte Barnaba, ora.
Sancte Luca, ora.
Sancte Marce, ora.
Omnes sancti Apostoli et Evangelistae, orate.
Omnes sancti Discipuli Domini, orate.

Omnes sancti Innocentes, orate.
Sancte Stephane, ora.
Sancte Laurenti, ora.
Sancte Vincenti, ora.
Sancti Fabiane et Sebastiane, orate.
Sancti Joannes et Paule, orate.
Sancti Cosma et Damiane, orate.
Sancti Gervasi et Protasi, orate.
Omnes sancti Martyres, orate.
Sancte Silvester, ora.
Sancte Gregori, ora.
Sancte Ambrosi, ora.
Sancte Augustine, ora.
Sancte Hieronyme, ora.
Sancte Martine, ora.
Sancte Nicolae, ora.
Omnes sancti Pontifices et Confessores, orate.
Omnes sancti Doctores, orate.
Sancte Antoni, ora.
Sancte Benedicte, ora.
Sancte Bernarde, ora.
Sancte Dominice, ora.
Sancte Francisce, ora.
Omnes sancti Sacerdotes et Levitæ, orate.
Omnes sancti Monachi et Eremitæ, orate.
Sancta Maria Magdalena, ora.
Sancta Agatha, ora.
Sancta Lucia, ora.
Sancta Agnes,

Sancta Cæcilia, ora.
Sancta Catharina, ora.
Sancta Anastasia, ora.
Omnes sanctæ Virgines et Viduæ, orate.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.
Propitius esto, parce nobis, Domine.
Propitius esto, exaudi nos, Domine.
Ab omni malo, libera nos, Domine.
Ab omni peccato, libera nos, Domine.
Ab ira tua, libera nos, Domine.
A subitanea et improvisa morte, libera nos, Domine.
Ab insidiis diaboli, libera nos, Domine.
Ab ira, et odio, et omni mala voluntate, libera nos, Domine.
A spiritu fornicationis, libera nos, Domine.
A fulgure et tempestate, libera nos, Domine.
A flagello terræmotus, libera nos, Domine.
A peste, fame, et bello, libera nos, Domine.
A morte perpetua, libera nos, Domine.
Per mysterium sanctæ incarnationis tuæ, libera nos, Domine.
Per adventum tuum, libera nos, Domine.
Per nativitatem tuam, libera nos, Domine.
Per baptismum et sanctum jejunium tuum, libera nos, Domine.
Per crucem et passionem tuam, libera nos, Domine.
Per mortem et sepulturam tuam, libera nos, Domine.
Per sanctam resurrectionem tuam, libera nos, Domine.
Per admirabilem ascensionem tuam, libera nos, Domine.
Per adventum Spiritus Sancti Paracliti, libera nos, Domine.
In die judicii, libera nos, Domine.

Peccatores, te rogamus, audi nos.
Ut nobis parcas, te rogamus, audi nos.
Ut nobis indulgeas, te rogamus, audi nos.
Ut ad veram pœnitentiam nos perducere digneris, te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere, et conservare digneris, te rogamus, audi nos.
Ut Domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus, audi nos.
Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, audi nos.
Ut Regibus, et Principibus christianis pacem et veram concordiam donare digneris, te rogamus, audi nos.
Ut cuncto populo christiano pacem et unitatem largiri digneris, te rogamus, audi nos.
Ut omnes errantes ad unitatem Ecclesiæ revocare, et infideles universos ad Evangelii lumen perducere digneris, te rogamus, audi nos.
Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris, te rogamus, audi nos.
Ut mentes nostras ad cœlestia desideria erigas, te rogamus, audi nos.
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.
Ut animas nostras, fratrum, propinquorum et benefactorum nostrorum ab æterna damnatione eripias, te rogamus, audi nos.
Ut fructus terræ dare et conservare digneris, te rogamus, audi nos.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus, audi nos.

Pontifex dicit :

Ut hos electos bene ✠ dicere digneris.

℟. Te rogamus, audi nos.

Secundo dicit :

Ut hos electos bene ✠ dicere, et sancti ✠ ficare digneris.

℟. Te rogamus, audi nos.

Tertio dicit :

Ut hos electos bene ✠ dicere, et sancti ✠ ficare, et conse ✠ crare digneris.

℟. Te rogamus, audi nos.

Ut nos exaudire digneris, te rogamus, audi nos.

Fili Dei, te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos. Christe, exaudi nos.

Kyrie, eleison, Christe, eleison.

Kyrie, eleison.

ADEPTURI, filii dilectissimi, officium Subdiaconatus, sedulo attendite quale ministerium vobis traditur : Subdiaconum enim oportet aquam ad ministerium altaris præparare ; Diacono ministrare ; pallas altaris, et corporalia abluere ; Calicem, et Patenam in usum sacrificii eidem offerre. Oblationes quæ veniunt in altare, panes propositionis vocantur. De ipsis oblationibus tantum debet in altare poni, quantum populo possit sufficere, ne aliquid putridum in sacrario remaneat. Pallæ, quæ sunt in substratorio altaris, in alio vase debent lavari, et in alio corporales pallæ. Ubi autem corporales pallæ lotæ fuerint, nullum aliud linteamen debet lavari, ipsaque lotionis aqua in baptisterium debet vergi. Studete itaque, ut ista visibilia ministeria, quæ diximus, nitide et diligentissime complentes, invisibilia horum exemplo perficiatis. Altare quidem sanctæ Ecclesiæ ipse est Christus, teste Joanne, qui in Apocalypsi sua altare aureum se vidisse perhibet, stans ante thronum, in quo, et per quem, oblationes fidelium Deo Patri consecrantur. Cujus altaris pallæ et corporalia sunt membra Christi, scilicet fideles Dei, quibus Dominus, quasi vestimentis pretiosis circumdatur, ut ait Psalmista : Dominus regnavit, decorem indutus est. Beatus quoque Joannes in Apocalypsi vidit Filium hominis præcinctum zona aurea, id est, sanctorum caterva. Si itaque humana fragilitate contingat in aliquo fideles maculari, præbenda est a vobis aqua cœlestis doctrinæ, qua purificati, ad ornamentum altaris, et cultum divini sacrificii redeant. Estote ergo tales, qui sacrificiis divinis, et Ecclesiæ Dei, hoc est corpori Christi, digne servire valeatis, in vera et Catholica fide fundati ; quoniam, ut ait Apostolus : Omne quod non est ex fide, peccatum est, schismaticum est, et extra unitatem Ecclesiæ est. Et ideo, si usque nunc fuistis tardi ad Ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles. Si usque nunc ebriosi, amode sobrii. Si usque nunc inhonesti, amodo casti. Quod ipse vobis præstare dignetur, qui vivit, et regnat Deus in sæcula sæculorum. ℟. Amen.

(Traditio calicis, etc.)

VIDETE cujus ministerium vobis traditur ; ideo vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis.

OREMUS Deum, ac Dominum nostrum, fratres charissimi, ut super hos servos suos, quos a Subdiaconatus officium vocare dignatus est, infundat bene ✠ dictionem suam, et gratiam ; ut in conspectu ejus fideliter servientes, prædestinata Sanctis præmia consequantur, adjuvante Domino nostro Jesu Christo, qui cum eo vivit, et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Oremus. Flectamus genua. ℟. Levate.

DOMINE sancte, Pater omnipotens, æterne Deus, bene ✠ dicere dignare hos famulos tuos, quos ad Subdiaconatus officium eligere dignatus es ; ut eos in sacrario tuo sancto strenuos, sollicitosque cœlestis militiæ instituas excubitores, sanctisque altaribus tuis fideliter subministrent : et requiescat super eos Spiritus sapientiæ, et intellectus ; Spiritus consilii, et fortitudinis ; Spiritus scientiæ et pietatis ; et repleas eos Spiritu timoris tui ; et eos in ministerio divino confirmes, ut obedientes facto, ac dicto parentes, tuam gratiam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

(Impositio vestimentorum)

ACCIPE amictum, per quem designatur castigatio vocis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. ℟. Amen.

ACCIPE manipulum, per quem designantur fructus bonorum operum. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. ℟. Amen.

TUNICA jucunditatis, et indumento lætitiæ induat te Dominus. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. ℟. Amen.

(Traditio libri Epistolarum)

ACCIPITE librum Epistolarum, et habete potestatem legendi eas in Ecclesia sancta Dei, tam pro vivis, quam pro defunctis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti. ℟. Amen.

De Ordinatione Diaconi

(Oratio pro ordinatis)

EXAUDI, quæsumus, Domine, supplicum preces, et devoto tibi pectore famulantes perpetua defensione custodi : ut nullis perturbationibus impediti, liberam servitutem tuis semper exhibeamus officiis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, etc.

(Lectio Epistolae)

Accedant, qui ordinandi sunt ad Diaconatum.

REVERENDISSIME Pater, postulat sancta mater Ecclesia catholica, ut hos præsentes Subdiaconos ad onus Diaconii ordinetis.

Scis illos dignos esse ?

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hujus onus officii.

Deo gratias.

AUXILIANTE Domino Deo, et Salvatore nostro Jesu Christo, eligimus hos præsentes Subdiaconos in ordinem Diaconii. Si quis habet aliquid contra illos, pro Deo, et propter Deum cum fiducia exeat, et dicat ; verumtamen memor sit conditionis suæ.

PROVEHENDI, filii dilectissimi, ad Leviticum ordinem, cogitate magnopere, ad quantum gradum Ecclesiæ ascenditis. Diaconum enim oportet ministrare ad altare, baptizare, et prædicare. Sane in veteri lege ex duodecim una Tribus Levi electa est, quæ speciali devotione tabernaculo Dei, ejusque sacrificiis, ritu perpetuo deserviret. Tantaque dignitas ipsi concessa est, quod nullus, nisi ex ejus stirpe, ad divinum illum cultum, atque officium ministraturus assurgeret : adeo ut, grandi quodam privilegio hæreditatis, et Tribus Domini esse mereretur et dici : quorum hodie, filii dilectissimi, et nomen et officium tenetis, quia in ministerium tabernaculi testimonii, id est, Ecclesiæ Dei, eligimini in Levitico officio, quæ semper in procinctu posita, incessabili pugna contra inimicos dimicat, unde ait Apostolus : Non est nobis colluctatio adversus carnem, et sanguinem : sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiæ in cœlestibus. Quam Ecclesiam Dei, veluti tabernaculum, portare, et munire debetis ornatu sancto, prædicatu divino, exemplo perfecto. Levi quippe interpretatur additus, sive assumptus. Et vos, filii

dilectissimi, qui ab hæreditate paterna nomen accipitis, estote assumpti a carnalibus desideriis, a terrenis concupiscentiis, quæ militant adversus animam ; estote nitidi, mundi, puri, casti, sicut decet ministros Christi, et dispensatores mysteriorum Dei ; ut digne addamini ad numerum ecclesiastici gradus ; ut hæreditas, et Tribus amabilis Domini esse mereamini. Et quia comministri, et cooperatores estis corporis, et sanguinis Domini, estote ab omni illecebra carnis alieni, sicut ait Scriptura : Mundamini, qui fertis vasa Domini. Cogitate beatum Stephanum, merito præcipuæ castitatis, ab Apostolis ad officium istud electum. Curate, ut quibus Evangelium ore annuntiatis, vivis operibus exponatis, ut de vobis dicatur : Beati pedes evangelizantium pacem, evangelizantium bona. Habete pedes vestros calceatos Sanctorum exemplis, in præparatione Evangelii pacis. Quod vobis Dominus concedat per gratiam suam. ℟. Amen.

COMMUNE votum, communis oratio prosequatur, ut hi totius Ecclesiæ prece, qui ad Diaconatus ministerium præparantur, Leviticæ bene ✠ dictionis ordine clarescant, et spirituali conversatione præfulgentes, gratia sanctificationis eluceant ; præstante Domino nostro Jesu Christo, qui cum Patre, et Spiritu Sancto vivit, et regnat Deus in sæcula sæculorum. ℟. Amen.

OREMUS, fratres charissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium Diaconatus dignatur assumere, benedictionis suæ gratiam clementer effundat, eisque consecrationis indultæ propitius dona conservet, et preces nostras clementer exaudiat, ut quæ

nostro gerenda sunt ministerio, suo benignus prosequatur auxilio ; et, quos sacris mysteriis exsequendis pro nostra intelligentia credimus offerendos, sua bene ✠ dictione sanctificet, et confirmet. Per unigenitum Filium suum Dominum nostrum Jesum Christum, qui cum eo, et Spiritu Sancto vivit, et regnat Deus.

Per omnia sæcula sæculorum.

℟. Amen. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo. ℣. Sursum corda. ℟. Habemus ad Dominum. ℣. Gratias agamus Domino Deo nostro. ℟. Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, honorum dator, ordinumque distributor, atque officiorum dispositor, qui in te manens innovas omnia, et cuncta disponis per verbum, virtutem, sapientiamque tuam, Jesum Christum Filium tuum Dominum nostrum, sempiterna providentia præparas, et singulis quibusque temporibus aptanda dispensas. Cujus corpus, Ecclesiam videlicet tuam cœlestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam, in augmentum templi tui crescere, dilatarique largiris : sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens ; electis ab initio Levi filiis, qui in mysticis operationibus domus tuæ fidelibus excubiis permanentes, hæreditatem benedictionis æternæ sorte perpetua possiderent. Super hos quoque famulos tuos, quæsumus, Domine, placatus intende, quos tuis sacris altaribus servituros in officium Diaconatus suppliciter dedicamus. Et nos quidem tamquam homines, divini sensus et summæ

rationis ignari, horum vitam, quantum possumus, æstimamus. Te autem, Domine, quæ nobis sunt ignota, non transeunt, te occulta non fallunt. Tu cognitor es secretorum : tu scrutator es cordium. Tu horum vitam cœlesti poteris examinare judicio, quo semper prævales, et admissa purgare, et ea, quæ sunt agenda, concedere.

(Impositio manus)

ACCIPE Spiritum Sanctum, ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domini.

Emitte in eos, quæsumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiæ tuæ munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiæ puritas, et spiritualis observantia disciplinæ. In moribus eorum præcepta tua fulgeant ; ut suæ castitatis exemplo imitationem sanctam plebs acquirat : et bonum conscientiæ testimonium præferentes, in Christo firmi et stabiles perseverent ; dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus : per omnia sæcula sæculorum. ℟. Amen.

(Impositio vestimentorum)

ACCIPE stolam ✠ candidam de manu Dei, adimple ministerium tuum : potens enim est Deus ut augeat tibi gratiam suam. Qui vivit, et regnat in sæcula sæculorum. ℟. Amen.

INDUAT te Dominus indumento salutis, et vestimento lætitiæ, et dalmatica justitiæ circumdet te semper. In nomine Domini. ℟. Amen.

(Traditio libri Evangeliorum)

ACCIPE potestatem legendi Evangelium in Ecclesia Dei, tam pro vivis, quam pro defunctis. In nomine Domini. ℟. Amen.

Oremus. Flectamus genua. ℟. Levate.

EXAUDI, Domine, preces nostras, et super hos famulos tuos Spiritum tuæ bene ✠ dictionis emitte : ut cœlesti munere ditati, et tuæ majestatis gratiam possint acquirere, et bene vivendi aliis exemplum præbere. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivet, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Oremus

DOMINE sancte, Pater fidei, spei, et gratiæ, et profectuum remunerator, qui in cœlestibus, et terrenis Angelorum ministeriis ubique dispositis, per omnia elementa voluntatis tuæ diffundis effectum, hos quoque famulos tuos spirituali dignare illustrare affectu ; ut tuis obsequiis expediti, sanctis altaribus tuis ministri puri accrescant ; et indulgentia tua puriores, eorum gradu, quos Apostoli tui in septenarium numerum, beato Stephano duce ac prævio, Spiritu Sancto auctore, elegerunt, digni exsistant ; et virtutibus universis, quibus tibi servire oportet instructi, tibi complaceant. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

De Ordinatione Presbyteri

Accedant qui ordinandi sunt ad ordinem Presbyteratus.

REVERENDISSIME pater, postulat sancta mater Ecclesia catholica, ut hos præsentes Diaconos ad onus Presbyterii ordinetis.

Scis illos esse dignos ?

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hujus onus officii.

Deo gratias.

QUONIAM, fratres charissimi, rectori navis, et navigio deferendis eadem est, vel securitatis ratio, vel communis timoris, par eorum debet esse sententia, quorum causa communis exsistit. Neque enim fuit frustra a Patribus institutum, ut de electione illorum, qui ad regimen altaris adhibendi sunt, consulatur etiam populus : quia de vita, et conversatione præsentandi quod nonnumquam ignoratur a pluribus, scitur a paucis, et necesse est, ut facilius ei quis obedientiam exhibeat ordinato, cui assensum præbuerit ordinando. Horum siquidem Diaconorum in Presbyteros, auxiliante Domino, ordinandorum conversatio (quantum mihi videtur) probata, et Deo placita, exsistit, et digna (ut arbitror) ecclesiastici honoris augmento. Sed ne unum fortasse, vel paucos, aut decipiat assensio, vel fallat affectio, sententia est expetenda multorum. Itaque quid de eorum actibus aut moribus noveritis, quid de merito sentiatis, libera voce pandatis ; et his testimonium Sacerdotii magis pro merito, quam affectione aliqua, tribuatis. Si quis igitur habet aliquid contra illos, pro Deo, et propter Deum, cum fiducia exeat, et dicat ; verumtamen memor sit conditionis suæ.

CONSECRANDI, filii dilectissimi, in Presbyteratus officium, illud digne suscipere, ac susceptum laudabiliter exsequi studeatis. Sacerdotem etenim oportet offerre, benedicere, præesse, prædicare, et baptizare. Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum, ut cœlestis sapientia, probi mores, et diuturna justitiæ observatio ad id electos commendent. Unde Dominus præcipiens Moysi, ut septuaginta viros de universo Israel in adjutorium suum eligeret, quibus Spiritus Sancti dona divideret, suggessit : Quos tu nosti, quod senes populi sunt. Vos siquidem in septuaginta viris, et senibus signati estis ; si per Spiritum septiformem, Decalogum legis custodientes, probi, et maturi in scientia similiter, et opere eritis. Sub eodem quoque mysterio, et eadem figura in novo Testamento Dominus septuaginta duos elegit, ac binos ante se in prædicationem misit ; ut doceret verbo simul, et facto, ministros Ecclesiæ suæ, fide et opere debere esse perfectos ; seu geminæ dilectionis, Dei scilicet et proximi, virtute fundatos. Tales itaque esse studeatis, ut in adjutorium Moysi, et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Moysen, et Apostolos figurantur, digne, per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur, et regitur : cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur ; et ex multis, et alternæ dignitatis membris unum Corpus Christi efficitur. Itaque, filii dilectissimi, quos ad nostrum adjutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris, castæ et sanctæ vitæ integritatem. Agnoscite quod agitis :

imitamini quod tractatis ; quatenus mortis Dominicæ mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei ; sit odor vitæ vestræ delectamentum Ecclesiæ Christi ; ut prædicatione, atque exemplo ædificetis domum, id est, familiam Dei, quatenus nec nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suam. ℟. Amen.

(Impositio manuum)

OREMUS, fratres charissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, cœlestia dona multiplicet ; et quod ejus dignatione suscipiunt, ipsius consequantur auxilio. Per Christum Dominum nostrum. ℟. Amen.

Oremus. Flectamus genua. ℟. Levate.

EXAUDI nos, quæsumus, Domine Deus noster et super hos famulos tuos bene ✠ dictionem Sancti Spiritus, et gratiæ Sacerdotalis infunde virtutem : ut, quos tuæ pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus.

Per omnia sæcula sæculorum. ℟. Amen. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo. ℣. Sursum corda. ℟. Habemus ad Dominum. ℣. Gratias agamus Domino Deo nostro. ℟. Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, honorum auctor et distributor omnium dignitatum ; per quem proficiunt universa, per quem cuncta firmantur, amplificatis semper in melius naturæ rationalis incrementis, per ordinem congrua ratione dispositum. Unde et Sacerdotales gradus, atque officia Levitarum, Sacramentis mysticis instituta creverunt : ut cum Pontifices summos regendis populis præfecisses, ad eorum societatis et operis adjumentum, sequentis ordinis viros et secundæ dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes, Moysi spiritum propagasti ; quibus ille adjutoribus usus, in populo innumeras multitudines facile gubernavit. Sic et in Eleazarum et Ithamarum filios Aaron paternæ plenitudinis abunantiam transfudisti, ut ad hostias salutares, et frequentioris officii Sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Domine, Apostolis Filii tui Doctores fidei comites addidisti, quibus illi orbem totum secundis prædicationibus impleverunt. Quapropter infirmitati quoque nostræ, Domine, quæsumus, haec adjumenta largire ; qui quanto fragiliores sumus, tanto his pluribus indigemus. Da, quæsumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem ; innova in visceribus eorum Spiritum sanctitatis ; ut acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent. Sint providi cooperatores ordinis nostri ; eluceat in eis totius forma justitiæ, ut bonam rationem dispensationis

sibi creditæ reddituri, æternæ beatitudinis præmia consequantur.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

(*Impositio vestimentorum*)

ACCIPE jugum Domini ; jugum enim ejus suave est, et onus ejus leve.

ACCIPE vestem Sacerdotalem, per quam charitas intelligitur : potens est enim Deus, ut augeat tibi charitatem, et opus perfectum.

℟. Deo gratias.

DEUS sanctificationum omnium auctor, cujus vera consecratio, plenaque benedictio est, tu, Domine, super hos famulos tuos, quos ad Presbyterii honorem dedicamus, munus tuæ bene ✠ dictionis infunde : ut gravitate actuum, et censura vivendi probent se seniores, his instituti disciplinis, quas Tito, et Timotheo Paulus exposuit ; ut in lege tua die ac nocte meditantes, quod legerint, credant ; quod crediderint, doceant ; quod docuerint, imitentur ; justitiam, constantiam, misericordiam, fortitudinem, ceterasque virtutes in se ostendant ; exemplo præbeant ; admonitione confirment ; ac purum et immaculatum ministerii sui donum custodiant ; et in obsequium plebis tuæ, panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transforment ; et inviolabili charitate in virum perfectum, in mensuram ætatis plenitudinis Christi, in die justi et æterni judicii Dei, conscientia pura, fide vera, Spiritu Sancto

pleni resurgant. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti, pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus.
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

(Consecratio manuum)

CONSECRARE, et sanctificare digneris Domine, manus istas per istam unctionem, et nostram bene ✠ dictionem. ℟. Amen.

Ut quæcumque benedixerint, benedicantur, et quæcumque consecraverint, consecrentur, et sanctificentur, in nomine Domini nostri Jesu Christi. ℟. Amen.

(Traditio calicis, etc.)

ACCIPE potestatem offerre sacrificium Deo, Missasque celebrare, tam pro vivis, quam pro defunctis. In nomine Domini. ℟. Amen.

(Cantatur Evangelium)
(Incipit Offertorium Missae)

SUSPICE, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omni-

bus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis : ut mihi, et illis proficiat ad salutem in vitam æternam. Amen.

DEUS ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per hujus aquæ et vini mysterium, ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus : per omnia sæcula sæculorum. Amen.

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam : ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

IN SPIRITU humilitatis, et in animo contrito suscipiamur a te, Domine : et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

VENI, sanctificator omnipotens æternae Deus : et bene ✠ dic hoc sacrificium, tuo sancto nomini præparatum.

PER intercessionem beati Michaelis Archangeli, statis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Ps. 25:6-12

LAVABO inter innocentes manus meas : et circumdabo altare tuum, Domine.

Ut audiam vocem laudis : et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ : et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam : et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me, et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri : et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

ORATE fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

SUSCIPIAT Dominus sacrificium de manibus tuis (*vel* meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

(Secreta pro ordinatis)

TUIS, quæsumus Domine, operare mysteriis, ut hæc tibi munera dignis mentibus offeramus. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus.

Per omnia sæcula sæculorum. ℟. Amen.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

℣. Sursum corda. ℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

SANCTUS, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt cœli, et terra gloria tua.
Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

Canon Missae

TE IGITUR, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas, hæc ✠ dona, hæc ✠ munera, haec ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica : quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum : una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicæ et Apostolicæ fidei cultoribus.

MEMENTO, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio : pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ : tibique reddunt vota sua æterno Deo, vivio et vero.

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi : sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi : Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ

et Damiani : et omnium Sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias : diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

QUAM oblationem, tu, Deus, in omnibus, quæsumus, bene ✠ dictam, adscri ✠ ptam, ra ✠ tam, rationabilem, acceptabilemque facere digneris : ut nobis Cor ✠ pus, et San ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

QUI pridie quam pateretur, accepit panem in sanctas, ac venerabiles manus suas, et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens : Accipite, et manducate ex hoc omnes;

Hoc est enim
Corpus meum

SIMILI modo postquam cœnatum est, accipiens, et hunc præclarum Calicem in sanctas, ac venerabiles manus suas : item tibi gratias agens, bene ✠ dixit, deditque discipulis suis, dicens : Accipite, et bibite ex eo omnes;

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti : mysterium fidei : qui pro vobis et pro multis effundetur in remissionem peccatorum.

Hæc quotiescumque feceritis, in mei memoriam facietis.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis : offerimus præclaræ majestati tuæ de tuis donis, ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

SUPPLICES te rogamus, omnipotens Deus : jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ majestatis tuae : ut quotquot, ex hac Altaris participatione, sacrosanctum Filii tui Cor ✠ pus, et San ✠ guinem sumpserimus, omni benedictione cœlesti, et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

MEMENTO etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris cum tuis sanctis Apostolis et Martyribus : cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

PER quem hæc omnia, Domine, semper bona creas, sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et præstas nobis.

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo ✠ Patri omnipotenti, in unitate ✠ Spiritus Sancti, omnis honor et gloria.

Per omnia sæcula sæculorum. ℟. Amen.

Oremus : Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis : Sanctificetur nomen tuum : Adveniat regnum tuum : Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. Amen.

Per omnia sæcula sæculorum. ℟. Amen.

Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :

Pater noster, qui es in cœlis : Sanctificetur nomen tuum : Adveniat regnum tuum : Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. Amen.

LIBERA nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Per eumdem Dominum nostrum Jesum Christum Filium tuum.

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Per omnia sæcula sæculorum. ℟. Amen.

PAX ✠ Domini sit ✠ semper vobis ✠ cum. ℟. Et cum spiritu tuo.

HAEC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

DOMINE Jesu Christe, qui dixisti Apostolis tuis : Pacem relinquo vobis, pacem meam do vobis : ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum voluntatem tuam, pacificare, et coadunare digneris : Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Pax tecum. ℟. Et cum spiritu tuo.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis : et fac me tuis semper inhærere mandatis, et a te numquam separari permittas : Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

PERCEPTIO Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam : Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

PANEM cœlestem accipiam, et nomen Domini invocabo.

DOMINE, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

(Communio ordinatorum)

Corpus Domini nostri Jesu Christi custodiat te in vitam æternam. ℟. Amen.

QUOD ore sumpsimus, Domine, pura mente capiamus : et de munere temporali fiat nobis remedium sempiternum.

CORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis : et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta : Qui vivis et regnas in sæcula sæculorum. Amen.

Jam non dicam vos servos, sed amicos meos, quia omnia cognovistis quæ operatus sum in medio vestri, alleluia. * Accipite Spiritum Sanctum in vobis Paraclitum. * Ille est, quem Pater mittet vobis, alleluia. ℣. Vos amici mei estis, si feceritis, quæ ego præcipio vobis. * Accipite. ℣. Gloria Patri et Filio et Spiritui Sancto. * Ille est.

CREDO in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum Dominum nostrum. Qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato,

crucifixus, mortuus, et sepultus : descendit ad inferos : tertia die resurrexit a mortuis : ascendit ad cælos, sedet ad dexteram Dei Patris omnipotentis. Inde venturus est judicare vivos, et mortuos. Credo in Spiritum Sanctum ; sanctam Ecclesiam Catholicam ; Sanctorum communionem ; remissionem peccatorum ; carnis resurrectionem, vitam æternam. Amen.

(*Impositio manuum*)

ACCIPE Spiritum Sanctum, quorum remiseris peccata, remittuntur eis ; et quorum retinueris, retenta sunt. Stola innocentiæ induat te Dominus.

PROMITTIS mihi, et Successoribus meis reverentiam, et obedientiam ? ℟. Promitto.

Pax Domini sit semper tecum. ℟. Amen.

QUIA res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missæ ordinem, atque Hostiæ consecrationem, ac fractionem, et communionem, ab aliis jam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis.

BENEDICTIO Dei omnipotentis Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti descendat super vos ; ut sitis benedicti in ordine sacerdotali ; et offeratis placabiles Hostias pro peccatis, atque offensionibus populi omnipotenti Deo, cui est honor, et gloria per omnia sæcula sæculorum. ℟. Amen.

(*Postcommunio pro ordinatis*)

QUOS tuis, Domine, reficis Sacramentis, continuis attolle benignus auxiliis ; ut tuæ redemptionis effectum et mysteriis capiamus, et moribus : Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

(*Benedictio solita*)

FILII dilectissimi, diligenter considerate Ordinem per vos susceptum, ac onus humeris vestris impositum ; studete sancte et religiose vivere, atque omnipotenti Deo placere, ut gratiam suam possitis acquirere : quam ipse vobis per suam misericordiam concedere dignetur.

Singuli ad primam Tonsuram, vel ad quatuor minores Ordines promoti, dicite semel septem Psalmos pœnitentiales, cum Litaniis, Versiculis, et Orationibus. Ad Subdiaconatum, vel Diaconatum, Nocturnum talis diei. Ad Presbyteratum vero ordinati post primam vestram Missam, tres alias Missas, videlicet, unam de Spiritu Sancto, aliam de beata Maria semper Virgine, tertiam pro fidelibus defunctis dicite, et omnipotentem Deum etiam pro me orate.

Dominus vobiscum. ℟. Et cum spiritu tuo.

Initium sancti Evangelii secundum Joannem.

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